Essence of the Exact Reality or Paramārthasāra of Abhinavagupta

अभिनवगुप्त कृत परमार्थसार

With English translation and notes by

B.N. Pandit

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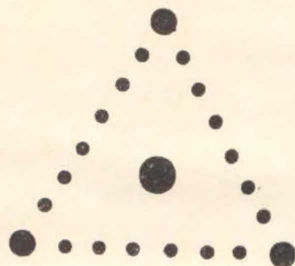
अभिनवगुप्त कृत

परमार्थसार

डा० बलजिन्नाथपण्डितविरचित

अंग्रेजी अनुवाद तथा व्याख्या सहित

Essence of the Exact Reality
or
Paramārthasāra of Abhinavagupta



with English translation and notes by
Dr. B.N. Pandit



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Preface

Kashmir Śaivism is a highly perfect school of Indian philosophy, but has remained more or less confined to the valley of Kashmir. Scholars in Indian plains and the South developed interest in it as late as the present century. The subject is now gaining popularity at some universities in north India as well as in the West. But the main difficulty in the spread of the study of its important works is the non-availability of an easy textbook that could pave the path to explore its finer and sophisticated principles and doctrines discussed in some very important works like *Śivadṛṣṭi*, *Īśvara-pratyabhijñā*, *Tantrāloka* etc.

It appears that Abhinavagupta, the final authority on Kashmir Śaivism, must have felt such lacuna in the academic development of the subject. Why should he have otherwise taken so much interest in recasting and re-editing the Vaiṣṇavite *Paramārthasāra* of Patañjali for the purpose of expressing through it most of the main principles of the theistic and monistic absolutism of Kashmir Śaivism, by the means of an easy and simple method, not over burdened by terse logical arguments and discussions? That *Paramārthasāra* by Abhinavagupta has been serving students of Kashmir Śaivism as an easy textbook of a comprehensive character for centuries in the past. Students of Śaivism in Kashmir have all along been using such work as a textbook at the initial step of their study in the subject.

Paramārthasāra of Abhinavagupta, being available only in Sanskrit language, could not at present serve the purpose of common man interested in the study of Kashmir Śaivism. It required to be brought out in English and Hindi with explanatory notes for such purpose. The author of the work in hand prepared such two editions of the text some years back. But both the manuscripts remained unpublished for all these years for want of a publisher prepared to invest a good amount for the purpose.

Thank God, the director, Munshiram Manoharlal Publishers

Pvt. Ltd. has now taken up the publication of the English edition of *Paramārthasāra* under the title *Essence of the Exact Reality*. It is hoped that the Hindi edition of the work shall also be published by the same publisher in the near future.

These two editions of *Paramārthasāra* of Abhinavagupta can serve as useful textbooks at the level of M.A. in Sanskrit and Philosophy at the universities in India and abroad.

B.N. Pandit

Jammu Tawi
1 January 1991

Introduction

There are two works on Indian philosophy which are known under the name *Paramārthasāra*. The earlier one among them is an ancient work by Ādiśeṣa. Patañjali is generally known by such name because it is believed that he was an incarnation of Śeṣanāga, the famous thousand headed serpent god. Such belief can have risen out of the fact of his having been the master writer who did multifarious and extensive academic work as if he had one thousand heads to think and mouths to speak; or it is just possible that he may have originally belonged to some Nāga-worshippers' sect and may have consequently been called a Nāga.

Yogarāja the commentator of the later *Paramārthasāra* of Abhinavagupta committed a mistake in taking the *Paramārthasāra* of Śeṣa as a work belonging to Sāṃkhya system. Writers have since then been following that view and not even any research scholars of the present age have bothered to correct the mistake. There is no doubt in the fact that some elements of Sāṃkhya philosophy are present in the work of Śeṣa, but the elements of Vaiṣṇavite theism shine more brilliantly in it. Besides, some elements of Sāṃkhya principles can be found in many other schools of Indian philosophy which are definitely different from the Sāṃkhya school. In fact the *Paramārthasāra* of Śeṣa is a work of that ancient age in which the ancient theistic Sāṃkhya of sage Kapila, the ancient Vaiṣṇavism of Mahābhārata and the theistic Vedānta philosophy of Upaniṣads were studied as one and single integrated school of thought with all such elements supporting one another. Such elements of philosophy had yet to bifurcate and to evolve as some distinctly separate schools of thought. But, in spite of their such integration, the Vaiṣṇavite character of the work is distinctly predominant. The Vaiṣṇavism of Patañjali, unlike the philosophy of later Vaiṣṇavas, is of monistic view and has absolutism as its metaphysical and ontological character. The later Vaiṣṇavism leans towards Vaiṣṇavite mythology but the Vaiṣṇavism of Patañjali maintains its philosophic character. Vallabha advocates a

monistic view but even he comes closer to mythology and pushes to background the absolutist character of the monistic reality. Therefore his *Viśuddhādvaita* is different from the *advaita* of Patañjali which comes closer to the Upaniṣadic Vedānta. Patañjali's views are highly theistic in character and therefore fall apart from the *Vivartavāda* of the philosophers in Śaṅkara's line. *Paramārthasāra* of Patañjali is thus the most ancient philosophic treatise on the theistic absolutism of Vaiṣṇavite character.

Abhinavagupta, being attracted very much by the style, the method and the technique of Ādiśeṣa, adopted it, made sufficient changes, additions and alterations in the text of the work and presented it as a very good textbook of Kashmir Śaivism, useful for beginners. The language of the work of Abhinavagupta is very simple and its style is sufficiently lucid and clear. It avoids discussions on many controversial topics of philosophy and does not touch the views of any antagonists, but presents, in stead, the main principles of Kashmir Śaivism alone. It does not resort to the method of dry logic, but states the principles and doctrines in a simple style. Higher philosophic works like *Īśvarapratyabhijñā* and *Śivadṛṣṭi* adopt a method of subtle logic, but *Paramārthasāra* avoids logical discussions. It throws light on all the important and basic principles of the philosophy of Kashmir Śaivism and is thus the best available textbook to start its study. It is highly helpful in understanding the works of higher standard like *Īśvarapratyabhijñā* of Utpaladeva.

The basic principles of Kashmir Śaivism, dealt with in *Paramārthasāra* of Abhinavagupta, include those listed below:

Metaphysical reality, ontology of Śaivism, the theory of the basic causation, the source of the objective creation, the wonderful nature of the phenomenon, its manifestation in the manner of a reflection, the process of the evolution of the thirty-six *tattvas*, the universe as it runs, bondage and its causes, liberation and its means, varieties in liberation, practical paths that lead to it, the position of an imperfect practitioner, his delayed spiritual evolution and so on. It deals thus quite comprehensively with the subject and that is its important merit as a textbook.

Kṣemarāja was a disciple of Abhinavagupta. His disciple was Yogarāja, who wrote a detailed commentary on *Paramārthasāra*. That commentary explains fully the couplets of Abhinavagupta and discusses in detail many subtle principles of Kashmir Śaivism.

It enhances thus the academic value of the original work as revised and reconstructed by Abhinavagupta. Such revised, improved and explained *Paramārthasāra* of the Śaiva author became so much popular with later academicians that most of them forgot the more ancient *Paramārthasāra* of Ādiśeṣa. Some grammarians like Nāgeśa Bhaṭṭa do quote the work of Patañjali, but most of the later writers on philosophy know only the *Paramārthasāra* of Abhinavagupta Maheśvarananda, the author of *Mahārtha-mañjarī-parimala*, refers to it as *Paramārthasāra-saṃgraha*. The same has been done by Amṛtānanda in his *Yoginihṛdayadīpikā*.

An English translation of *Paramārthasāra* of Abhinavagupta by L.D. Barnett appeared in the *Journal of the Royal Asiatic Society* in 1910. It was a mere translation without any explanatory notes. It did not appear separately as a book and did never become available like that.

The Sanskrit text of *Paramārthasāra*, along with the detailed commentary by Yogarāja, was published for the first time in AD 1916 at Srinagar under the Kashmir Series of Texts and Studies. Its second edition, along with an additional commentary by Shri D.N. Shastri, was published by Ranvira Kendriya Sanskrit Vidyapeetha, Jammu in 1981. Shri Prabhādevī, a disciple of Swami Lakṣmaṇa Joo of Īśvara-āshrama, Srinagar, published another edition of the text along with a Hindi commentary on the Gita Press style in 1977.

Another Hindi edition with detailed explanatory notes, useful for M.A. level Indian students, was prepared by the writer of the present English translation a few years back. It also will be published as early as possible.

The present edition with English translation and notes is in your hands. The translation is meant to express the sense and the purport of the couplets and therefore it is not everywhere a strict literal translation.

Both these Hindi and English editions of *Paramārthasāra* of Abhinavagupta are meant for scholars who want an entrance into the philosophy of Kashmir Śaivism and also into the texts of higher standard like *Īśvarapratyabhijña* and *Śivadṛṣṭi*. Both these editions can serve as good textbooks at the M.A. Sanskrit and M.A. Philosophy levels at Indian universities because *Paramārthasāra* is the best textbook on Kashmir Śaivism for beginners. It can advantageously replace *Pratyabhijñāhṛdaya* of Kṣemarāja which

has been occupying such position simply because of its being available with Hindi and English commentaries and also because of the non-availability of any good and suitable textbook with translation and notes in any of these two languages.

Patañjali, mentioning himself as *Gonardīya*, belonged to the Gonda district in U.P. Since he and his associates were a group of touring scholars, as is evident from *Caraka-samhitā*, they were called *Carakas* or ever travelling scholars. They travelled far and wide from place to place with their leader Punarvasu Ātreya from institute to institute and belonged thus to the whole of India.

Atrigupta, the ancient ancestor of Abhinavagupta, was an inhabitant of the land between Gaṅgā and Yamunā. He was invited to Kashmir by king Lalitāditya who provided a land grant and a suitable residential house to him at Pravarasenapura, the modern city of Srinagar, near the Śitāmśumauli temple on the bank of Vitastā (Jehlum). The location of that temple is yet to be ascertained. It may become possible to ascertain it if and when certain Persian works, dealing with the history of Kashmir during the period of its quick Muslimization under the rule of Sikandar Butshikan in the fifteenth century, comes to light.

Some old Pandits of Srinagar, who were alive upto the past decade, believed that Abhinavagupta lived at his ancestral home at Gotapora (Guptapura) in the northern outskirts of the old city near the new colony named Lal Bazar. Places like Guptagaṅgā and Gopītīrtha (Guptatīrtha) on the eastern bank of the Dal lake can have had some close connection with Abhinavagupta. Amṛtavāgbhava, a great modern scholar, a successful practitioner of the *Śāmbhava-yoga* of the *Trika* system and the originator of a kind of Neo Śaivism in this age, came across a Kashmiri Brahmin under the surname 'Gopya' at Srinagar in the late twenties of this century. Besides, he felt the existence of some yogins belonging to the line of Abhinavagupta, living at present in divine forms and moving about on the tracts of land near Bahrār on the north western side of Nagin lake towards the north of Hārīparbat hill.

Atriguptā settled at Srinagar in the eighth century AD and Abhinavagupta lived in his human form in the later part of the tenth and the earlier part of the eleventh century. He has recorded the time of composition in three of his works, namely—*Kramastotra*, *Bhairavastotra* and *Īśvarapratyabhijñā-vivṛti-vimarśinī* and the

years concerned correspond with AD 990, 992 and 1014 respectively.

Abhinavagupta was not a 'Baniya' (Vaiśya), as the surname Gupta would suggest in accordance with the present-day usage. His ancestor, Atrigupta was a *prāgryajanmā*, that is, a Brahmin of a very high rank. Probably some ancestor of Atrigupta took up the job of an administrator of one hundred villages and was on that account designated as a *gopta* (from √*goptṛ*) meaning a protector. Such was the usage in ancient ages—गोप्ता ग्रामशताध्यक्षः। (goptā grāmaśatādhyakṣaḥ). He must have worked on the post so nicely that his family was called by people as Goptā. The word in its corrupted form changed afterwards into the word Gupta. The great Cāṇakya, known also as Viṣṇugupta and the great mathematician Brahmagupta also were such Brahmin Goptas whose such name came later to be pronounced as Gupta. Vasugupta and Lakṣmaṇagupta can have risen in the family of Atrigupta.

As described by the Kerala saint Madhurāja in his *Gurunāthaparāmarśa*, Abhinavagupta lived like a prince and not like a begging monk. As said by Abhinavaguptā himself, he did not have any wife or children—आजन्म दारसुतबन्धु कथा-मनाप्तः। (ājanma dāra-suta-bandhu-kathāmanāptaḥ). But even then he appears to have lived in his ancestral house with his kith and kin. His five cousins were his disciples. His younger brother, Manorathagupta, was one of his pet disciples. *Tantrāloka* was written by him in the house of another pet disciple named Mandra whose name has been mentioned by him along with another such disciple Karṇa in more than one works. All of them were his close relatives with whom he lived and worked.

In fact Abhinavagupta and such prominent authors of Śaivism who preceded him did not prescribe the path of wandering monks as did the Buddhists, Jains, Pāśupatas and Vedāntins. Most of them lived the lives of pious house holders, followed the Brahmanic ways of life as laid down in *dharma-śāstras* and as come down to them through tradition. They performed all Brahmanic rites but did not advocate any sort of puritanism. Unlike the Buddhists and Jains, they did neither disown nor disturb the traditional Brahmanic religion. They recommended it and in addition prescribed some Tantric methods of *sādhanā* for the sake of quick attainment of the liberation of the highest type from all bondages. The liberation

attainable through other paths like those of Buddhists, Jains, Vaiṣṇavas and Vedāntins was taken by them as a thinner bondage of various types. Most of such states of animation were recognized by them as different sub-states of life in its sleeping state called *suṣupti*. The path of such Śaiva teachers is the path of Siddhas or perfect saints. The methods of *sādhanā* advocated by them are Tāntric in character. Such methods are very often quick and unfailing in results and yield absolute unity, tasteful through the blissfulness of the absolute, infinite and ever playful divine potency realized as one's own basic nature. The goal of the life prescribed by these Śaivas is the recognition and direct realization of absolute Godhead as one's own basic nature. It is called *Pratyabhijñā* and can be attained even while one is yet living in a mortal form. These Śaiva philosophers did not prescribe any hard austerities for the purification of the self, nor did they advocate any torturing practices in Haṭhayoga. The suppression of emotions and instincts, forcible control of mind and starvation of senses and organs have been taken by them as harmful. They advocate some such easy and spontaneous practices in Tantric yoga through which a practitioner realizes intuitively his pure and divine nature and recognizes finally himself as none other than the Almighty God having playfully taken up the role of a bonded soul. Besides, they taught a monistic philosophy establishing theistic absolutism. Their view has always been pantheistic in character but they advocate absolutism as well and thus their philosophy is different from the pantheism of the West which does not see God as an absolute reality, lying beyond all phenomena. Their practical path of theology brought about a compromise between the household religion and spiritual *sādhanā*, so that both went on harmoniously. Their *sādhanā* was a beautiful combination of *jñāna* (knowledge) *yoga* and *bhakti*. Unlike *Vaiṣṇavas*, their *bhakti* did not aim only at a union between God and soul, but also such a perfect unity where God is felt as one's real self by a devotee and where He is seen by him as all phenomena. That is the difference between union and unity. Union is a lower state of spiritual progress and perfect unity is its final state.

The Śaivas of Kashmir did not form any special religious sect, as did the *Vīraśaivas* of Karṇāṭaka. They did not at all disturb the traditional religion taught By *Smṛtis*. They advised to follow one's religion and to practise Śaivayoga, side by side. They did

not impose any restrictions based on caste, creed, sex etc. Any one having devotion for Lord Śiva could be initiated in Śaivism. Therefore it can be adopted by any one who likes it. His adoption of Śaiva practice shall not disturb his traditional religious practices. Importance of devotion makes it very sweet and interesting. It teaches an integral path of a spiritual training of both head and heart through logical knowledge and devotionol theology. Besides, it does not ignore or curb the *Vāsanās* for objective enjoyments. A disciple, having such *Vāsanās*, is imparted a special initiation called *yojanikā* which carries him after death to some superior existence where he can taste superior objective enjoyments. From there he is lead to quick or gradual spiritual elevation in accordance with his psychic situation. Kashmir Śaivism does not thus ignore human psychology. Its method is both logical and phsychological. Such philosophy of Śaivism of Kashmir was carried to its climax on both of its sides of theory and practice by Abhinavagupta, the author of the Śaiva *Paramārthasāra*.

Yogarāja, the commentator of *Paramārthasāra* was an inhabitant of a village named Vitastāpurī, the modern Vethavottur or Vitastāvatāra. It is a hamlet situated in the foot of Banihal mountain below Lower Munda. Vitastā or Jehlum, rising from the spring of Verinag, used to flow by the side of that village and proceed to the downward plane on the back of modern Qazigund. That course of the stream was the downward course of Vitastā and was consequently called Vitastāvatāra. The hamlet by its side, where Vitastā was worshipped, got also such name. The waters of the Verinag spring have now been diverted since long to the right side slope but the name Vethavottur is still borne by the stream flowing beneath Qazigund.

Yogarāja was a disciple of Kṣemarāja who lived or only wrote at Bejbehara (Vijayeśvara). Kṣemarāja was a disclple of Abhinavagupta and lived in the earlier part of the eleventh century. Yogarāja belonged to the later part of the same century. Kṣemarāja is the only disciple of the great master preceptor who took interest in academic activities. He wrote several commentaries on ancient works and a few independent works on Śaivism. But it is a wonder that he did not take up any important work of Abhinavagupta for writing a good commentary. *Mālinīvijaya-vārtika* is still without a commentary and so is *Tantrasāra*. The duty of writing a detailed

commentary on *Tantrāloka* of Abhinavagupta fell on Jayaratha in the twelfth century. It appears from the writings of Kṣemarāja that he was over-conscious about his superior intelligence and scholarship and was very keen to make a show of it by finding out new meanings and by expressing things in a complex way. In his commentaries on some important works like *Śivasūtra* he takes greater interest in quoting passages from various texts and tries less to explain the sense and the words of the ancient texts. So far as his philosophic works like *Pratyabhijñahṛdaya* are concerned, he tried to confuse the doctrines of Kashmir Śaivism by presenting them in a complex form and by combining together the theoretical principles and practical doctrines in order to make his scholarship and intelligence felt. Besides, he did not try his pen on works containing minute philosophic thought and chose *Stotras* and *Āgamas* instead. This tendency did not permit him to make things clear and to work on the important works of Abhinavagupta. In addition, he expresses disregard towards very great ancient preceptors like Bhaṭṭa Kallaṭa for whom Abhinavagupta had immense respect and reverence. It is perhaps on such account that the great teacher did not mention his name in any of his available works in which he describes the worth of some of his worthy disciples and simply mentions many of them by name. But it is a great merit in Yogarāja that he does not inherit any confusing tendency from Kṣemarāja. Modern scholars have so far been studying Abhinavagupta and other great teachers through the writings of Kṣemarāja. But now they can start their study of Śaivism through the *Paramārthasāra* of Abhinavagupta and that will make a marked difference in their understanding.

Kashmir Śaivism as a distinct school of monistic Śaiva philosophy and its *sādhanā* of the *Trika* system were introduced to the Valley by Saṅgamāditya in the eight century AD. He was the sixteenth teacher in the line of Tryambakāditya I who, having learnt it from sage Durvāsas at the Kailaśa mountain, gave a new start to its teaching in two lines of disciples, one through his son and the other through his daughter. Saṅgamāditya appeared in the former line named *Tryambaka-maṭhikā*. The other tradition of its teaching was known as *Ardha-tryambaka-maṭhikā*. It flourished later at the *Jālandhara-pīṭha* at the modern town of Kāṅgaṛā. The divine scriptures of the *Tryambaka-maṭhikā* were revealed to its teachers in the Valley of Kashmir between AD 700 and 800. These included

Siddhā, *Mālinī* and *Vāmaka* (*Nāmaka*) *Tantras* which constitute the trinity of the main *Trika* scriptures. This Trinity of scriptures gave the name *Trika* to the mostly popular practical system of Kashmir Śaivism of the school of Tryambaka. The other important scriptures of the school are *Svacchanda*, *Netra* and the well known *Rudrayāmala Tantras*. *Śivasūtra*, a special type of scriptural work, was revealed to Vasugupta sometime in the beginning of the 9th century AD. His chief disciple, Bhaṭṭa Kallaṭa flourished during the reign of king Avantivarman in the later part of the ninth century. He is the only author of Śaivism who has been praised by Kalhaṇa in his *Rājataraṅgiṇī* as a *siddha* descended to earth for the spiritual uplift of people. (See *RT*, V-66). The other Śaiva author who has been mentioned by him by name is Somānanda. He had built a Śiva temple named Someśvara where king Harṣadeva took refuge for a day before his death when he was chased by his enemies. Somānanda's name has been mentioned in connection with such event in political history. But it appears that spiritual attainments of Bhaṭṭa Kallaṭa had made him so famous and popular as to attract the attention and interest of the writer of that political history of Kashmir. His religio philosophical and academic activities made the school of Tryamkala sufficiently popular in the valley. He wrote several works, most of which are known now only through references and quotations. His *Spandakārikā* and *Spandavṛtti*, both known together as *Spandasarvasva*, are still available. In *Tantrāloka* there is such a quotation from one of his works which describes the importance of "*dūti*" and proves thus his mastery over the Kula system of Tantrism as well. Some of his works like *Svasvabhāva-sambodhana* and *Tattvavicāra* are known from quotations alone. One of his highly important works was *Tattvārthacintāmaṇi* which has been referred to and quoted by several authors. He wrote a commentary named *Madhuvāhinī* on *Śivasūtra*, but that work has also been lost. His works must have been highly mystic in style and character and may have remained out of the scope of ordinary readers and therefore may not have earned the interest of copyists and got consequently lost in oblivion. Influence of Kṣemarāja, who was prejudiced against him, may also have been a cause of disregard for them in the institution in later centuries.

Spandakārikā was wrongly ascribed by Kṣemarāja to Vasugupta and most of the scholars of the present age have been wrongly

following his opinion in such respect. It appears that some mutual rivalry grew between the teachers in the lines of Vasugupta and Somānanda in the time of Kṣemarāja. The last couplet no. 53 of *Spandakārikā* was added to it by the teachers of these two lines in two different versions, one ascribing vaguely the authorship of *Spandakārikā* to Vasugupta and the other ascribing it clearly to Bhaṭṭa Kallaṭa. That 53rd couplet does not exist in the texts explained by the ancient commentators, that is, Bhaṭṭa Kallaṭa himself and Rāmakaṇṭha, one of his younger contemporaries. Kṣemarāja emphasized the former view and also tried to criticise Bhaṭṭa Kallaṭa. But Rāmakaṇṭha, having lived during the reign of Avantivarman, must have been a younger contemporary of Bhaṭṭa Kallaṭa. He must have known him and his works very well. His opinion carries thus a far greater weight than that of Kṣemarāja who appeared in the eleventh century and who was prejudiced against Bhaṭṭa Kallaṭa. Rāmakaṇṭha says in clear terms that the fiftysecond couplet, अगाध-संशयाम्बोधि. . . (Agādha-saṃśayāmbodhi. . .) etc., is meant to pay homage to Vasugupta, the preceptor of the author of the work in hand, that is, *Spandakārikā*. Thus he does not mention Vasugupta as the author of *Spandakārikā* but as the teacher of its author. The text of his work consists of only fifty-two couplets. The fiftythird couplet is therefore definitely a later interpolation.

Many great teachers and authors of Śaiva monism appeared in Kashmir during the reign of king Avantivarman and composed many works of great importance. Bhaṭṭa Pradyumna, a cousin of Bhaṭṭa Kallaṭa, composed *Tattvagarbha-stotra*, a lyric, throwing light on the principles of Śaivism and written in the manner befitting Śāktism. Somānanda, the presiding teacher of the school of Tryambaka, wrote *Śivadṛṣṭi*, the first philosophical treatise on Śaiva monism. His commentary on *Parātrimśaka* is known only through references and quotations. His chief disciple, Utpaladeva, wrote many important works and commentaries, some of which are available but some have been lost. His *Īśvara-pratyabhijñā* is the most important work on the theoretical side of Śaiva monism. His three smaller works, known jointly as *Siddhitrayī*, form supplements to his *Īśvara-pratyabhijñā*. His commentaries on all these four works and also on *Śivadṛṣṭi* are available in fragments. Some such quotations from his pen are available, which do not exist in any of his known works, and that points towards the

fact of his having written some more important work or works. He was not only a philosopher but a poet of high merit as well. His *Śivastotrāvalī*, containing religio-philosophic poetry of high merit, is still sung popularly in the Valley. Rāmakaṇṭha, a disciple of Utpaladeva and a younger brother of Muktākaṇa, the court poet of King Avantivarman, wrote *Spandavivṛtti*, a detailed commentary on the *Kārikā* of Bhaṭṭa Kallaṭa and a Śaivite commentary on *Bhagavadgītā*, following the Kashmirian version of the text. His other works are not available even by name. Bhaṭṭa Nārāyaṇa, the author of *Stavacintāmaṇi*, a philosophic lyric in praise of Śiva, also belonged to the same period.

Bhaṭṭa Bhāskara, the seventh teacher in the line of Vasugupta, explained the teachings contained in *Śivasūtra* through his *Vārtika* on them. His explanation of the *Sūtras* of Śiva is the most authentic one, because firstly it expresses the knowledge received through an unbroken direct line of disciples from Vasugupta, the preceptor of Bhaṭṭa Kallaṭa. Most of tne teachers in the line were themselves practical philosophers having direct realization of the principles of Śaiva monism and its *Trika* system of practice. Secondly he does not over burden his *Vārtika* with any discussions on any controversial topics and quotations from other works on spiritual philosophy, but explains the doctrines learnt through tradition and expressed in the *Sūtras*. His *Vārtika* carries thus a greater weight than the scholarly commentary written later by Kṣemarāja. He belonged to the period before that of Abhinavagupta. Probably he is the same Bhāskara who has been mentioned by Abhinavagupta as one of his teachers. He cannot be identified with Bhaṭṭa Divākaravatsa, though he mentions himself as Daivākari. To the same period belongs Utpala Vaiṣṇava who, though a follower of the *Pāñcarātra* system, composed a scholarly commentary on *Spandakārikā*. His work named *Spandapradīpikā* is of great importance as it provides many clues to some unknown important facts regarding the history of Kashmir Śaivism. He quotes profusely from the *Pañcarātra* texts and tries to elevate that system to the same level of importance as was enjoyed by Śaiva monism and its *Trika* system of practice. Some works of Bhaṭṭa Kallaṭa are known through quotations available only in his *Spandapradīpikā*. A couplet from the pen of Siddhanātha is also found in it. Both he and Bhāskara accept Bhaṭṭa Kallaṭa as the author of *Spandakārikā*. Abhinavagupta appeared on the scene in the middle of the tenth century.

He carried the Kashmirian Śaiva monism to its climax in both of its aspects of philosophic theory and practical *sādhanā*. He wrote detailed commentaries on all the philosophic works of Utpaladeva and Somānanda. Two among them are still available. One of them is his *Vimarśinī* on the couplets of *Īśvara-pratyabhijñā* of Utpaladeva and the other one consists of detailed notes on the works picked up from Utpaladeva's own *Ṭīkā* on those couplets. Since the *Ṭīkā* of Utpaladeva is not at all available, the latter one does not become so useful to students as it could have become had the text of the said *Ṭīkā* become available. This work is named as *Īśvarapratyabhijñā-vivṛti-vimarśinī*. The former one, named *Īśvarapratyabhijñā-vimarśinī*, has ever since enjoyed the position of the best and the highest work on the philosophical side of Kashmir Śaivism. His commentaries on *Śivadṛṣṭi* and *Siddhitrayī* have unfortunately been lost.

Abhinavagupta collected, compiled, arranged in order and interpreted the main doctrines of the *Trika* system of Śaiva yoga and that of the religio philosophic rituals of that system and expressed them in philosophic style in his voluminous work named *Tantrāloka*, which is the best and unique treatise among all the works on the practical side of spiritual philosophy in the whole world. Abhinavagupta's *Tantrasāra* is a gist of his *Tantrāloka* and is written in simple prose. His *Vivaraṇa* on *Parātrimśaka*, a scriptural work on *Trika* system of yoga, is very profound in character and contains highly minute ideas regarding the esoteric principles and doctrines of the *Trika* system of Śaiva yoga in its highest aspect. One of his very important works on the philosophic principles and the doctrines of practice of Kashmir Śaivism is *Mālinīvijaya-vārtika* which is a voluminous work written in simple Sanskrit verse. Such an important and wonderful work on the monistic spiritual philosophy does not bear any commentary, though it requires explanatory notes very badly. Reference to and quotations from many of his other works on the practice of Śaivism are available, but such works could not be actually found so far. One of the most important works among them is his *Kramakeli*, a commentary on the *Kramastotra* of Siddhanātha dealing with the Kālī worship in the Sākta yoga of the *Trika* system. Like Utpaladeva he also was a good poet as well and some of his philosophic lyrics are still available though some have been lost. Several of them have been published as appendices to his book on *Abhinava-*

gupta by Dr. K.C. Pandey. His *Bhairavastotra* is still sung by people in Siva temples and homes in Kashmir. In addition, he wrote certain easy text books for students and the most important one among them is his *Paramārthasāra*, the work in hand. Another such brief work from his pen is *Bodhapañcadaśikā*. Abhinavagupta represents the highest peak in the evolution of Kashmir Śaivism. He was followed by authors of secondary importance who either wrote easy works or explained the works of the above mentioned great authors. Abhinavagupta is the final authority on both the sides of theory and practice of the Śaiva monism of Kashmir.

Kṣemarāja, a disciple of Abhinavagupta, wrote *Pratyabhijñāhṛdaya*, and *Parāprāveśikā* for beginners. Besides, he wrote some detailed commentaries on ancient works. His *Śivasūtravimarśinī* has become well known in the present age. His *Spandanirṇaya* also has been published and translated. Both the works are scholarly in character. While writing the previous one, he appears to be very keen to show his all round scholarship and tries to over-awe his readers by it. He tries to explain the Sūtras but succeeds in showing his knowledge of many *śāstras* and many systems with which he confuses the *Trika* system. His interpretation of the *Sūtras* becomes clear only with the help of *Śivasūtravārtika* by his disciple Varadarāja. His view on the interpretation of the *Sūtras* is not so convincing as that of Bhaṭṭa Bhāskara mentioned above. His *Spanda-sandoha* is an explanation of the *Spanda* principle of Kashmir Śaivism. He wrote commentaries on *Stavacintāmaṇi* of Bhaṭṭa Nārāyaṇa and *Śivastotrāvalī* of Utpaladeva. Besides, he wrote short commentaries on some Tāntric works like *Svacchanda Tantra* and *Netra Tantra*. His commentary on *Vijñānabhairava* has been lost. The most important one among such post Abhinavagupta writers is Jayaratha of the twelfth century. He appears to be a disciple of Kalhaṇa, the great historian of Kashmir and did a highly valuable service to Kashmir Śaivism by writing a voluminous commentary on *Tantrāloka* of Abhinavagupta. That commentary alone explains the couplets of *Tantrāloka*. Besides, it is a treasury of quotations from many non-available Tantric texts and a storehouse of multifarious historical information regarding the evolution of Kashmir Śaivism. Many things would have remained unknown but for the valuable work of Jayaratha on *Tantrāloka*. The seventeenth century produced Śivopā-

dhyāya, the last one among the ancient writers on Kashmir Śaivism. His commentary on *Vijñana-bhairava* is a scholarly work of a practical yogin.

Many Śaiva practitioners and authors adopted the Śakta view as expressed by Bhaṭṭa Pradyumna in his *Tattvagarbhastotra*. The most prominent of such teachers are Puṇyānanda and Amṛtānanda who give clues to many other such teachers. There is another tradition of Śāktism started by some Śivānandanātha some time about the eighth century AD. It is a special type of highly sophisticated practice in *jñānayoga* and is popularly known as *Kālinaya*. It teaches the worship of Kālī, the absolute divine power of the Absolute God, in its twelve aspects and such worship is conducted only through mental contemplation of unity with such power. Modern research scholars count it as a different and independent system of Tantric practice, but the great Abhinavagupta took it as a special type of Śāktopāya and included it in the yoga of the *Trika* system. Śivānanda imparted its practical knowledge to three female disciples named Keyūravatī; Madanikā and Kalyāṇikā. It appears that the *Apabhraṃśa* passages in verse and prose, quoted by Abhinavagupta in *Tantrasāra* and in his *Vivaraṇa* on *Parātriṃśaka*, belong to Madanikā whose teachings on *Kālinaya* were received by him through a line of several teachers starting from Ujjaṭa and Udbhaṭa. Three chief disciples of these three famous female teachers were—(1) Govindarāja, (2) Bhanukācārya and (3) and Erakanātha. The lines of the disciples of the first two of them spread well in Kashmir. Govindarāja initiated Somānanda. His teachings reached Jayaratha through a long line of teachers. As said above, Abhinavagupta got its knowledge from the teachers in the line of Bhānuka. *Kālinaya* became so popular in Kashmir by the twelfth century that it was accepted by its adherants as a separate system of Tāntric *sādhanā* and consequently Jayaratha refers to it as *Kramadarśana*. Such recognition by Jayaratha made the scholars of the present age think in such line and some of them have vowen many things around such view of Jayaratha. But, doing so, they are not perhaps taking into consideration the views of Abhinavagupta, the highest authority on the theory and the practice of Kashmir Śaivism. In the far South there appeared a saint scholar named Maheśvarānanda, alias Gorakṣanātha, who lived in the Cola country. He was a *Kaula* in his practical *sādhanā* and his philosophic view point was Śāktic

in character. He appears to have been impressed by the style of Abhinavagupta as he has adopted it in writing his commentary named *Primala* on his own philosophic work named *Mahārtha-mañjarī*. That commentary also is a store house of information about the history of Kashmir Śaivism. Puṇyānanda wrote *Kāma-kalā-vilāsa* and Amṛtānanda explained it. In addition he wrote *Cidvilāsa*; a detailed commentary on *Yoginīhṛdaya*, a Tāntric text, and many other works known only through references and quotations. Śitikaṇṭha, a Kashmirian teacher of Kaulism, wrote *Mahā-nayaprakāśa* in old Kashmiri language in about the thirteenth century. Another Kashmirian author of Kaulism was Sāhib-Kaula, alias Anandanāth who flourished, in the seventeeth century and wrote many wonderful works on Śāktic Śaivism. His *Devīnāma-vilāsa* has been published. His *Śivajīvadaśaka* appeared in a college magazine and many other works from his pen are lying unpublished.

Śaiva and Śākta philosophies of monism are not any two different schools of thought. The Ultimate Truth is both, Śiva and Śakti, that is, God and His Godhead. It is one but is understood and taught in such two aspects. God is that absolute and pure I-consciousness which transcends all material and mental phenomena and shines through the psychic lustre of that consciousness. He is always aware of His Godhead and such awareness makes Him active towards its outward manifestation which results in the show of all His divine activities. He is Śiva when thought about in His transcendental aspect of pure I-consciousness. He is Śakti when contemplated upon in the aspect of His divine activities of creation, preservations and absorption of all phenomena and oblivion and revelation of His nature of purity and divinity. Śāktism and Śaivism are just two aspects of one and the same philosophy, the former aspect giving more importance to the practical *sādhanā* and the latter one to the philosophic theory.

When God inspires playfully the correct and real knowledge in any beings they recognize and realise themselves as none other than the Almighty God Himself, shining in His above mentioned two aspects of Śivahood and Śaktihood. That is the *pratyabhijñā* or the recognition of the self as established in Kashmir Śaivism. The same *pratyabhijñā* of the real nature and character of the self is the final aim of all practices in Śāktism which accepts the philosophical principles of Śaivism. All Śaiva authors and teachers

adopt Śākta methods of *sādhana* for the sake of a quick self-recognition. Śaivism and Śāktism are thus simply two aspects of one and the same philosophy, the former one giving greater importance to the theoretical knowledge of the Truth and the latter one to that practical *sādhanā* which yields as its final result the actual self-experience of the Truth. Philosophers like Bhaṭṭa Kallaṭa, Somānanda and Abhinavagupta can be taken as both Śaivas and Śāktas. Bhaṭṭa Pradyumna, the Śākta philosopher, has been mentioned by Utpaladeva as a Śaiva and a Svayūthya, that is, a philosopher belonging to his own rank, the rank of Śaivas. Such Śaiva/Śākta authors were all these philosophers from Śiva-nandanātha and Maheśvarānanda to Sāhib Kaula. The sur-name Nātha was generally adopted by such Śākta/Śaiva practi-tioners. Lalleśvarī, who was a master of religio philosophic lyric poetry composed in Kashmiri language, was a follower of Śaivism. She gave start to an order of saints following the *sādhanā* of both Śaivism and Sufism. Members of such order are still roaming about in Kashmir. The tradition of writing commentaries and minor works on Śaivism continues still in the Valley and an example of it is the ***Svātantryadarpaṇa*** by the writer of these pages. It is a new textbook of Kashmir Śaivism written in *Kārikā* style.

The basic philosophy of Abhinavagupta is theistic absolutism. He accepts the monistic and absolute pure consciousness as the only eternal reality and establishes Godhead as the very essential nature of such monistic reality. It is in fact beyond the reach of mind, intellect and speech and is thus the absolute truth. But the manifestation of all phenomena is due to its divine power which is its basic nature and therefore it is the Almighty God. It is the only infinite, eternal and perfect I-consciousness which is not to be taken as ego, but as pure self-awareness. Being eternal and infinite, it is not conditioned by time and space. Being absolutely self dependent, it is not bound by any rules of causa-tion and does not require anything other than it for the sake of the conduct of the activities of Godhead. Such activities are creation, preservation, dissolution, obscuration and revelation. The first three run the whole universe, the fourth one pushes souls towards self oblivion and the fifth one inspires in them the true knowledge of the whole phenomenon. Conducting such divine activities it is accepted as God.

The aspect of the pure and perfect I-consciousness of the Abso-

lute is His static aspect in which He is known as Śiva or God and the aspect of His phenomenal manifestation through the five divine activities is His dynamic aspect in which He is known as Śakti or Godhead. Śiva is thus the basic eternal reality and Śakti is the divine nature of such absolute reality. The phenomenal divine activities are basically neither due to any external element like *Māyā* nor to anything internal like *Vāsanā*, the flow of mental impressions. The appearance of the phenomenon is not basically due to ignorance but to the Godhead of the eternal truth. *Māyā*, *Vāsanā* etc. work in it at some intermediary stages of its evolution and are themselves due to the outward manifestation of the Godhead of the absolute reality. The phenomenon is not to be taken as false but as the absolute reality itself, appearing through its divine powers in such form. It is not to be rejected as something non-existent. Such an outlook may amount to deceiving one's own self. It is to be taken as correct and true at the mundane phenomenal level. At the level of correct knowledge it is to be seen as God and He alone. That is the view of Kashmir Śaivism with respect to the phenomenon and that is one of its main differences from the Vedāntic and the Buddhist absolutism.

The absolute consciousness is blissful by its basic nature and such nature makes it constantly playful. Its divine playfulness urges it to be active in outward manifestation of its divine powers. Such manifestation does not involve it into any change or transformation. It takes place in the manner of a reflection. The divine powers of God become reflected inside the psychic light of His pure self-consciousness and such reflections of these powers shine as the creation etc., of the whole phenomenal existence. The Absolute God appears thus as all the pure and impure beings as well as the whole mental and material existence. All this happens on account of the theistic nature of God. Such playful activity does not imply any want in Him. It is His essential nature to play like that. God, shorn of such nature, would cease to be God and would get reduced to the position of pure space or even to that of absolute nihility and nothing other than such nihility would have ever come to being in that case. Bondage and liberation are just two stages of the divine dramatic play of God. Pushing His divine and pure nature into oblivion, He appears as a bonded soul, undergoing all misery in the cycles of births and deaths. That is the first stage of His divine play as an individual being. At its

second and final stage a being studies divine scriptures and works on philosophy, comes into contact with a right preceptor, receives initiation in Śaiva path from him, practises yoga, develops correct understanding about the real truth of everything and finally realizes such truth through intuitional self-experience. Thus he realizes his real nature and recognizes himself as none other than God Himself. Such self-realization is the aim of Kashmir Śaivism.

As shown above, the monistic absolutism of Abhinavagupta is quite different from such principle of Advaita Vedānta because that philosophy takes theism as based on *Māyā*, an external element that comes into contact with *Brahman* and consequently presents it as God, soul and the objective existence. Besides, the Advaita Vedānta takes Brahman to be pure and tranquil consciousness, devoid of all activity. Kashmir Śaivism finds a divine and subtle stir within such tranquillity of the Absolute. It is the stir of divine power shining as the infinite blissfulness and such stir is the Godhead of the Absolute. Such stir of blissfulness of the pure consciousness is its *kriyā* without which it can not become aware of even itself. Such activity of awareness has been taken in Śaivism as the essence of all consciousness, but the quest of Vedāntins does not generally go so deep into the secrets of pure consciousness. The Buddhist absolutism does not at all touch even the outer level of such theistic consciousness. Their search stops at the dreamless state of animation and does not penetrate into the fourth state, the state of intuitive self revelation called the *Turyā* state. The theism of Vaiṣṇava philosophers does not go beyond the mythological conception of God and cousequently does not penetrate into the realm of absolutism. The pantheists in the West see everything as God but do not see Him beyond every thing. Like the Indian Vaiṣṇavas, they avoid absolutism. Śaivism teaches to see everything as God and also to see Him as pure and divinely potent consciousness, shining as transcendental reality beyond the whole phenomenon. The theism of Nyāya-Vaiśeṣika sees God as a divine authority dependent on many things other than Him. He has to work in accordance with the law of nature and the law of *karman* and has to depend on atoms etc. Such divine authorities are simply some supergods in Śaivism and the Absolute God is perfectly self dependent. Besides, Nyāya-Vaiśeṣika is a pluralistic and non-absolutist philosophy. Many schools of Indian philosophy maintain that Śakti, the divine power

of God. undergoes transformation, while appearing as the phenomenon. But Śaivism sees God and His Śakti as simply two names of one and the same reality seen in its two aspects. Therefore it does not see any transformation of either God or His divine power Śakti. The theory of material transformation works, according to Śaivism, at a lower level of phenomenal evolution, while the basic creation is something like a kind of transmutation brought about by the supreme spontaneous unrestrictible, divine and playful will of the theistic Absolute without any change in its basic character.

Essence of the Exact Reality or Paramārthasāra of Abhinavagupta

अभिनवगुप्तकृतः परमार्थसारः

परं परस्थं गहनादनादिम् एकं निविष्टं बहुधा गुहासु ।
सर्वालयं सर्वचराचरस्थं त्वामेव शम्भुं शरणं प्रपद्ये ॥ १ ॥

1. Paraṃ parasthaṃ gahanādanādim
Ekaṃ niviṣṭaṃ bahudhā guhāsu
Sarvālayaṃ sarvacarācarasthaṃ
Tvāmeva Śambhuṃ śaraṇaṃ prapadye.

O Lord *Śambhu*, thou art great God in the highest position lying beyond the mysterious sphere of *Māyā*. Thou art one and hast yet penetrated in multifarious ways into the hearts of all beings having thee as their abode. Thou art present in all static and dynamic phenomena. I take only thee as my shelter.

Śambhu is the transcendental reality, but at the same time He manifests Himself as all phenomena which have Him as their only basic source. He has thus a pantheistic character and is yet the absolute reality that transcends all phenomena. His position lies beyond the pluralistic and impure sphere of *Māyā*. He is the monistic absolute of Śaivism and Godhead is His essential nature. The fundamental philosophic principle of Śaivism is thus a theistic absolutism of monistic character.

गहन (*gahana*)=mysterious *Māyā*. गुहा (*guhā*)=cavern-like cavity of the heart of a living being.

गर्भाधिवासपूर्वकमरणान्तकदुःखचक्रविभ्रान्तः ।
आधारं भगवन्तं शिष्यः पप्रच्छ परमार्थम् ॥ २ ॥

2. Garbhādhivāsapūrvaka-
maraṇāntaka-duḥkha-cakra-vibhrāntaḥ
Ādhāraṃ bhagavantaṃ
Śiṣyaḥ papraccha paramārtham.

A disciple, having moved about in the cycles of the miseries beginning with confinement in a mother's womb and ending in death, approached Lord Śeṣa and asked him about the real truth of the whole existence.

आधार: (*ādhāra*)=Patañjali who is believed to be an incarnation of Śeṣanāga, the serpent god who, according to Hindu mythology, supports the earth from beneath, परमार्थ (*paramārtha*)=the real truth about every thing.

आधारकारिकाभिस्तं गुरुरभिभाषतेस्म तत्सारम् ।
कथयत्यभिनवगुप्तः शिवशासनदृष्टियोगेन ॥ ३ ॥

3. Adhāra-kārikābhistaṃ gurur-
abhibhāṣatesma tatsāram
Kathayatyabhinavaguptaḥ
Śivaśāsana-dṛṣṭi-yogena.

The preceptor (Patañjali) discussed the topic with him through the work named *Ādhārakārikā* (the *Paramārthasāra* of Patañjali), the essence of which is being expressed by Abhinavagupta through the view point of Śaivism.

The name of the original work of Patañjali was *Ādhārakārikā*. Abhinavagupta adopted its style, drew its essence and presented it as a work on Śaiva monism under the title *Paramārthasāra*. Such new name was afterwards given to the original work of Patañjali as well. That work has a Vaiṣṇavite character.

निजशक्तिवैभवभरादण्डचतुष्टयमिदं विभागेन ।
शक्तिर्माया प्रकृतिः पृथ्वी चेति प्रभावितं प्रभुणा ॥ ४ ॥

4. Nijaśakti-vaibhava-bharād-
aṇḍa-catuṣṭayamidaṃ vibhāgena
Śaktirmāyā prakṛtiḥ pṛthvī ceti
prabhāvitaṃ prabhuṇā

The Almighty Lord brought into existence these four spheres of *Śakti, Māyā, Prakṛti* and *Pṛthvī* by means of the abundance of luxuriousness of His divine powers.

An *aṇḍa* is a sphere that contains in it a series of phenomenal elements and serves as a sheath that covers and hides the divine nature of the Absolute. Four such sphere are:

(i) *Śakti*, the divine power of God projecting itself externally and covering the Absolute with the pure creation. Manifesting diversity within unity, it hides the basic absoluteness

and the perfect unity of the Absolute God and contains in it the four pure *tattvas* from *Śakti* to pure *Vidyā*.

(ii) The sphere of *Māyā* pushes into oblivion the natural purity and divine potency of the Absolute, covers it with five sheaths or limiting elements called *kañcukas* and presents the Absolute as a finite being called *Puruṣa*. It contains in it seven *tattvas*from *Māyā* to *Puruṣa*.

(iii) The sphere of *Prakṛti* covers *Puruṣa* with all psychic elements, senses, organs, subtle objective elements called *tanmātras*, three *guṇas* and four gross elements upto water. It contains twenty-three *tattvas* from *Prakṛti* to water.

(iv) Pṛthvī as an *aṇḍa* or sphere covers the Absolute with the solid gross existence. It contains *pṛthvi-tattva* alone and consists of the whole solid existence in the universe.

(v) *Śiva-tattva* lies beyond all these four *aṇḍas*.

The above mentioned four spheres contain thirty-five *tattvas* and cover the pure and divinely potent absolute consciousness with fine, subtle, gross and solid creation. The Absolute God creates them playfully in the process of the manifestation of His Godhead. He creates them out of His own self in the manner of reflections and covers His real self with them. Such creation is something like a kind of transmutation which is different from transformation. Neither God nor His divine power under goes any change or transformation while appearing in the form of all these created *tattvas* which shine in His psychic light as the reflections of His own divine powers.

तत्रान्तर्विश्वमिदं विचित्रतनुकरणभुवनसन्तानम् ।
भोक्ता च तत्र देही शिव एव गृहीतपशुभावः ॥५॥

5. Tatrāntarviśvamidaṃ
vicitra-tanukaraṇa-bhuvana-santānam
Bhoktā ca tatra dehī
Śiva eva gṛhīta-paśu-bhāvaḥ.

Within such four spheres lies the whole phenomenon along with its wonderfully diverse types of bodies, senses, organs and series of worlds. The individual finite being is there the experiencer of pleasure and pain. In reality he is none other than Lord Śiva Himself, having taken up such form of the bounded being.

It is the basic nature of Śiva to appear playfully as the finite

being and to revolve in the cycles of transmigratory existence. *Paśu* is the finite being who is fastened like an animal with the ropes of *karman* and the limiting elements called *kañcukas*.

नानाविधवर्णानां रूपं धत्ते यथामलः स्फटिकः ।
सुरमानुषपशुपादपरूपत्वं तद्वदीशोऽपि ॥ ६ ॥

6. Nānā-vidha-varṇānām
rūpaṃ dhatte yathāmalaḥ sphaṭikaḥ
Sura-mānuṣa-paśu-pādapa-
rūpatvaṃ tadvadīśo'pi.

Just as a pure and colourless crystal takes up the appearance of different types of hues reflected in it, so does the Lord also take up the forms of gods, humanbeings, animals and plants (in the manner of reflection).

God, appearing as different types of beings, does not at all undergo any change. The basic creation conducted directly by God Himself does not at all involve Him or His divine power into *pariṇāma* or transformation. He reflects His divine powers outwardly and such reflections of His powers appear as all phenomena and their creation etc. Doing so, he does not require any external substances to cast their reflections into divine *prakāśa*, the psychic luminosity of His pure consciousness. The basic cause of all such phenomenal manifestations is only His playful nature, by virtue of which such reflectionary creation of all phenomena happens. Creation is not thus due either to any external entity like *Māyā* or *Avidyā* or to any internal entity like *Vāsanā* as propounded by the Vedāntins and Buddhists respectively. It is due only to the divinely playful nature of the Absolute.

गच्छति गच्छति जल इव हिमकरबिम्बं स्थिते स्थितिं याति ।
तनुकरणभुवनवर्गे तथायमात्मा महेशानः ॥ ७ ॥

7. Gacchati gacchati jala iva
himakara-bimbaṃ sthite sthitiṃ yāti
Tanu-karaṇa-bhuvana-varge
tathāyamātmā maheśānaḥ.

Just as the disk of moon appears to be moving when reflected in flowing waters and just as it looks to be static in still waters, so does this great master *Ātman* appear in multifarious variety in the different categories of bodies, senses, organs and worlds.

Here the difference between the moon and the *Ātman* is this

that the former requires some entity other than it to catch its reflections, but the latter reflects His own powers in His own psychic light and appears Himself as His reflections. *Ātman* is thus divinely independent and appears in multifarious forms through His own divine powers of Godhead. It is, besides, not a chance, but the very essential nature of the *Ātman* to appear playfully like that.

राहुरदृश्योऽपि यथा शशिबिम्बस्थः प्रकाशते तद्वत् ।
सर्वगतोऽप्ययमात्मा विषयाश्रयणेन धीमुकुरे ॥ ८ ॥

8. Rāhuradṛśyo'pi yathā
śaśi-bimbasthaḥ prakāśate tadvat
Sarva-gato'pyayamātmā
viṣayāśrayaṇena dhīmukure.

Just as *Rāhu* does shine and appear in the disk of moon, though it is otherwise invisible, so does this *Ātman* shine only in the mirror of psychic apparatus while witnessing objective reflection, though it is present everywhere.

Rāhu is the shadow of earth. It moves always in the sky, but becomes visible only when it becomes focussed on the disk of moon. *Ātman*, being infinite in nature, is omnipresent, but appears as "I" only in the psychic organs of living beings while having mundane mental experiences. There it forms conceptions like "I have seen such and such object" and, doing so, appears as "I". It does not appear like that in any inanimate substances.

आदर्शे मलरहिते यद्वद् वदनं विभाति तद्वदयम् ।
शिवशक्तिपातविमले धीतत्त्वे भाति भारूपः ॥ ९ ॥

9. Ādarśe mala-rahite
yadvad vadanaṃ vibhāti tadvadayam
Śiva-śaktipāta-vimale
dhī-tattve bhāti bhārūpaḥ.

Just as one's face appears clearly in a clean mirror, so does this *Ātman* shine as pure consciousness in a mind purified by the bestowal of the divine grace of Lord Śiva.

God's bestowal of His grace is known as *Śaktipāta*. It is the primary factor that directs a being towards the study of divine scriptures, inspires in him a keen desire to know the truth, gives rise to devotion for the Lord in his heart, creates contact between him and a right preceptor and makes him active in the practice

of Śaiva yoga. All that purifies his inner soul and illumins in him the correct and real divine nature of his pure consciousness.

भारूपं परिपूर्णं स्वात्मनि विश्रान्तितो महानन्दम् ।
इच्छासंवित्करणैर्निर्भरितमनन्तशक्तिपरिपूर्णम् ॥ १० ॥
सर्वविकल्पविहीनं शुद्धं शान्तं लयोदयविहीनम् ।
यत् परतत्त्वं तस्मिन् विभाति षट्त्रिंशदात्म जगत् ॥ ११ ॥

10. Bhārūpaṃ paripūrṇaṃ
svātmani viśrāntito mahānandam
Icchā-saṃvit-karaṇair
nirbharitamananta-śakti-paripūrṇam.
11. Sarva-vikalpa-vihīnaṃ
śuddhaṃ śāntaṃ layodaya-vihīnam
yat paratattvaṃ tasmin vibhāti
ṣaṭtriṃśadātma jagat.

The whole phenomenon, consisting of thirty-six *tattvas*, appears and shines in that transcendental reality which shines as the light of pure consciousness, is perfect in all respects, is infinite bliss by virtue of its complete self-dependence and perfect relaxation on its self, is compact with the functions of willing, knowing and doing, is full of infinite divine powers, is free from all conceptive ideation, is pure and tranquil and has neither any dissolution nor any emergence.

Bhāḥ (भाः) is the psychic luminosity of pure-consciousness and that is the basic form of the Absolute. Everything that ever appears, lies internally in the Absolute in the form of pure consciousness and the Absolute is thus compactly full of all phenomena. It does not require anything other than its divine power on which to relax or to depend and that is the source of its infinite blissfulness. The Absolute wills to manifest, illumines the manifestable and manifests it objectively. These are its three primary powers through which it conducts all divine activities of Godhead. The Absolute shines through such a psychic luminosity which is free from ideation. It is an intuitive revelation through which the Absolute is realized. The real form of the Absolute is pure, tranquil, infinite, eternal and divinely potent I-consciousness. It is the transcendental reality having Godhead as its essential nature, and manifesting such nature through its divine activities of creation etc. Thus it assumes the form of the whole

universe in the manner of a reflection. Godhead is thus the essential nature of the Absolute. Such theistic absolutism of Kashmir Śaivism does not require the concept of any element other than the Absolute. *Avidyā* of the post Śaṅkara Advaita Vedānta or *vāsanā* of the Buddhist philosophy is not needed here for the sake of the explanation of the phenomenal manifestation. Even Gauḍapāda and Śaṅkara have admitted such theistic nature of the *Brahman* in their Tāntric works and religio-philosophic lyrics. But such works of these teachers are being very often ignored by the Vedāntins. The powers named *icchā*, *jñāna* and *kriyā* are meant by the compound word *icchā-saṃvit-karaṇaiḥ*. *Vikalpa* is mental ideation.

दर्पणबिम्बे यद्वन् नगरग्रामादि चित्रमविभागि ।
भाति विभागेनैव च परस्परं दर्पणादपि च ॥ १२ ॥
विमलतमपरमभैरवबोधात्तद्वद्विभागशून्यमपि ।
अन्योन्यं च ततोऽपि च विभक्तमाभाति जगदेतत् ॥ १३ ॥

12. Darparṇa-biṃbe yadvan
    nagara-grāmādi citramavibhāgi
    Bhāti vibhāgenaiva ca
    parasparaṃ darpaṇādapi ca.
13. Vimalatama-parama-bhairava-
    bodhāt tadvad vibhāga-śūnyamapi
    Anyonyaṃ ca tato'pi ca
    vibhaktamābhāti jagadetat.

Just as the reflections of some multifarious types of objects like a town, a village, a forest and so on, shining inside a mirror, are not separate from it, but even then appear as different and separate from it and also from one another, so do all phenomena appear as mutually different and also as different from the absolutely pure and divinely perfect infinite consciousness known as the supreme Bhairava, the Almighty God, though in fact these are not at all different from Him.

Reflections shining in a mirror are not in fact any phenomena that exist outside it, because these shine inside it. But even then these do not appear as one with it, but as entities other than it. Likewise, all phenomena, shining inside the psychic luminosity of I-consciousness, are in fact one with it. It is the I-consciousness which shines itself as such phenomena. But even then these appear

as different from the subjective I-consciousness. The whole phenomenon, along with all its functions, appears thus within the luminosity of consciousness in the manner of a reflection shining in a mirror. The main differences between consciousness and mirror are only two. Firstly, a mirror, being a dependent entity, requires outward articles to cast their reflections into it, but the pure consciousness, being divinely potent, perfect, and self dependent, manifests the reflections of its own divine powers of Godhead inside its own psychic lustre of consciousness and does not require any external element, what so ever, for such purpose. It requires neither the *avidyā* of Vedānta nor the *vāsanā* of Buddhism for the purpose. Such self-dependence is the cream of its Godhead. Another great difference between the two is this that a mirror is never aware of either itself or of the reflections shining in it, while I-consciousness is aware of both. Such is the theory of reflectional manifestation of the phenomenon propounded in Śaivism of Kashmir. It saves that philosophy from a hypothetical supposition, like that of *Avidyā*, reacting on the Absolute. Besides, it keeps away the apprehension of transformation (*pariṇāma*) with regard to *Brahman*. The phenomenal manifestation in Śaivism is thus something like a wonderful type of transmutation. Theistic absolutism is thus the fundamental and the basic principle of that philosophy.

शिवशक्तिसदाशिवतामेश्वरविद्यामयीं च तत्त्वदशाम् ।
शक्तीनां पञ्चानां विभक्तभावेन भासयति ।। १४ ।।

14. Śiva-śakti-sadāśivatāṃ
 īśvara-vidyā-mayīṃ ca tattva-daśām
 Śaktīnāṃ pañcānāṃ
 vibhakta-bhāvena bhāsayati.

The Absolute God manifests the states of five pure *tattvas* named—*Śiva*, *Śakti*, *Sadāśiva*, *Īśvara* and pure *Vidyā* by projecting outwordly His five primary divine powers (named—*Cit*, *Ānanda*, *Iochā*, *Jñāna*, and *Kriyā*).

The five primary powers of God are (i) consciousness, (ii) blissfulness, (iii) divine and unrestrictible will, (iv) power to illumine phenomena, and (v) power to manifest them as entities different from Him. All such powers of God are interdependently mixed together through mutual cooperation and integration and yet each

of them predominates only one of the *tattvas* mentioned above. *Cit*, the pure consciousness shines predominantly in *Paramaśiva*, the Absolute, but projects out itself as *Śiva-tattva* in which the power of blissfulness attains predominance. Blissfulness projects itself out and shines as *Śakti-tattva* with the predominance of the power of will. The divine will of the Absolute emerges out as *Sadāśiva-tattva* with the predominance of *jñāna-śakti*, the power to illumine. That power gives rise to *Īśvara-tattva* in which the active power or *kriyā-śakti* of the Lord predominates. *Kriyā* emerges out as the pure *Vidyā* and the power of *Vidyā*, the correct knowledge, attains prominence in it.

Each of these five primary powers of the Absolute is thus closely related to two *tattvas*, one being the immediate source of its emanation and the other being its field of predominance. In the basic works on Śaiva philosophy these five *tattvas* are correlated with these five primary divine powers in accordance with the principle of their predominance. Thus *Śivadṛṣṭi* and *Īśvarapratyabhijñā* correlate them with *tattvas* from *Paramaśiva* to *Īśvara*. But a different view is taken in the works on theology. Thus in *Tantrāloka* and *Tantrasāra* the five primary powers have been correlated with the five *tattvas* from *Śiva* to pure *Vidyā*, the *tattvas* emanated as the outward manifestations of these five primary powers. That has been done for the purpose of the upward spiritual progress of a practitioner who, while contemplating on a particular *tattva*, has to see in it the higher power which is the immediate source of its emanation. Yogarāja follows that very latter view while explaining the above two couplets of the work.

Paramaśiva, the Absolute is the infinite pure consciousness endowed with all divine potency. *Śiva-tattva* is the name given to the same pure consciousness when thought over with the predominance of its noumenal aspect. *Śakti-tattva* also is the same infinite and pure consciousness but such name is used for it when it is meditated upon in the predominance of its phenomenal aspect. The Absolute reality is thought over as God and as His Godhead with the help of these two terms, Śiva and Śakti. Śiva is the original source of all emanation and Śakti is the urge of the Absolute towards such emanation of the phenomenon. Śiva is the name given to the inward aspect of the divine and blissful spiritual stir of the pure consciousness and its outward stir is represented by Śakti. The objective existence does not at all appear in its objective

aspect in these two *tattvas* where consciousness shines as the infinite and perfect "I" and that alone, without even the faintest manifestation of this-ness. That is the state of absolute unity thought over in its two aspects imagined by philosophers for the sake of perfect and complete understanding. The Lord is supposed to govern these two *tattvas* as Śiva and Śakti respectively. Beings who attain the position of such unity are termed as *Akala* beings. They enjoy constantly the blissful existence of their infinite and pure I-consciousness endowed with infinite divine potency.

Sadāśiva and *Īśvara-tattvas* belong to the plane of unity in diversity and are governed by Lord *Sadāśiva* and Lord *Īśvara* respectively. The Absolute God, descended to such plane of unity-cum-diversity, is known by these two names. Beings residing at the planes of these two *tattvas* are respectively called *Mantra-maheśvaras* and *Mantreśvaras*. They enjoy the awareness of their blissful unity with the undiversified objective existence appearing as simple "this" and feel respectively as "I am this" and "This is myself." The awareness of the element of I-ness predominates in the former type of these beings and the element of this-ness does so in the latter. The viewpoint of unity-cum-diversity, belonging to both of these types of beings, serves them as their instrumental *tattva* and is termed as *Śuddhavidyā* or *Sadvidyā*, the pure and correct knowledge. *Sadvidyā* at its lower type is termed as *Mahāmāyā*. Beings residing in its plane are known either as *Mantras* or as *Vidyeśvaras*. They see themselves as divinely potent, pure and infinite consciousness and enjoy its blissfulness but, at the same time, they take the objective existence as different from them. Lord *Īśvara*, descended to that level is known as Lord *Anantanātha* who rules over *Mantra* beings and conducts further creation by means of the divine powers delegated to him by the Lord. Creation up to the level of *Mahāmāyā* is conducted directly by the Almighty Absolute God Himself, without entrusting it to any of His *Avatāras* who conduct creation at lower levels. Such creation is known as the pure creation. It is termed as *Śuddha-adhvan*, the pure path of objective meditation, as taught in the *Trika* system of practical Śaivism.

परमं यत् स्वातन्त्र्यं दुर्घटसम्पादनं महेशस्य ।
देवी मायाशक्तिः स्वात्मावरणं शिवस्यैतत् ॥ १५ ॥

15. Paramaṃ yat svātantryaṃ
durghaṭa-sampādanaṃ maheśasya
Devī māyā- śaktiḥ
svātmāvaraṇaṃ Śivasyaitat.

That supreme self-dependence of *Paramaśiva*, through which He brings about even that which is not possible, is known as the deity named *Māyā-śakti*. It serves *Paramaśiva* as a veil to hide Himself.

Māyā, the divine power of the Lord, reflected by Him externally, appears as *Māyā-tattva*, the sixth one in the process of phenomenal evolution. The Lord, covering Himself with it, conceals His nature of absolute purity and divinity. Making a show of His involvement in it, He sees everything through a viewpoint of diversity and forgets the divinity of His I-consciousness. Besides, *Māyā-tattva* serves as the inanimate objective substance out of which all other insentient elements evolve. It is thus the substantive cause of numerous universes floating in it like bubbles in an ocean. *Māyā-tattva* is also a creation of the Absolute God. It is His impure creation. Further creation out of *Māyā* is conducted by Lord Anantanātha, one of the agents of God.

मायापरिग्रहवशाद् बोधो मलिनः पुमान् पशुर्भवति ।
कालकलानियतिवशाद् रागाविद्यावशेन सम्बद्धः ॥ १६ ॥

16. Māyā-parigraha-vaśād
bodho malinaḥ pumān paśur bhavati
Kāla-kalā-niyati-vaśād
rāgāvidyā-vaśena sambaddhaḥ.

The pure consciousness, having adopted *Māyā* as a part and parcel of its self, becomes impure and appears as the finite subject known as *Puruṣa* who is bound like a beast with (the chains of bondage consisting) of *kāla*, the sense of time, *kalā*, the limited capacity to do just a little, *niyati*, the law of natural causation, *rāga*, the limited interest in a particular something and *Avidyā*, the limited capacity to know just a little.

Puruṣa is the finite subject who takes a finite individual I-consciousness, having limited powers to know and to do, as his self. Having lost his infiniteness, he is known as '*aṇu*' a finite being. He sees everything and everyone as different from him. Such viewpoint of diversity and such finitude are the main impurities of such individual I-consciousness which, being fastened by the

chains of ignorance and finitude, is known as a *paśu*, a bonded being.

Carrying further the phenomenal evolution, Lord Anantanātha shakes up *Māyā-tattva* and expands it into five *kañcukas* or sheaths that cover and hide the divine nature of the *ātman* and present it in the form of a bonded being called *paśu*. Depriving it of its omnipotence and limiting its powers to do, it appears in it as *kalā*, a limited capacity to do just a little. Contracting the omniscience of the *ātman*, it appears there as the impure *Vidyā*, a finite capacity to know just a little. Limiting further scope of the *kalā* and *Vidyā* of the *ātman*, *Māyā* appears as *niyati*, the law of phenomenal causation, and restricts the *kalā*, *Vidyā* and *rāga* of the finite being at each and every step. Contracting the very person of such a being, *Māyā* appears as *kāla*, the sense of time, on account of which he does neither do nor know anything without conditioning these activities by the sense of time appearing as past or present or future. Such sense of time becomes so deeply impressed on his person that he does not even think of his very existence except within the terms of past, present or future.

Time, according to Śaivism, is an imagined sense of succession with regard to events and actions. Such sense of time is based on the imagination of the finite being living at the plane of *Māyā*, Such successions are either regular as those of the apparent movements of sun and moon, change of seasons, blossoming of flowers, ripening of fruits and grains and so on: or these are irregular as those of the routine actions of individual beings. We very often measure all the irregular series of successions with some regular successions mentioned above and say that such and such person lived a life of one hundred years; such and such book was read by me in one month; today you slept for eight hours, and so on. Time in Śaivism is thus a mere conception and not any substance. It is a special type of relativity which is itself a substanceless conception based on human imagination. The finite I-consciousness, shrouded by *Māyā* and these five *tattvas* of limitation, is termed as *puruṣa*, a bonded finite being known as *paśu* or *aṇu* or *jīva* and so on.

अधुनैव किञ्चिदेवेदमेव सर्वात्मनैव जानामि ।
मायासहितं कञ्चुकषट्कमणोरन्तरङ्गमिदमुक्तम् ॥ १७ ॥

17. Adhunaiva kiñcidevedameva
 sarvātmanaiva jānāmi
 Māyā-sahitaṃ kañcuka-
 ṣaṭkamaṇorantaraṅgamidamuktam.

"I know only now and know just a little and just this much of it quite completely"; such is the group of six sheaths including *Māyā*. These have been taken as the six interior limitations of a finite being.

The omnipotence of Śiva is reduced to the position of *kalā* in a finite being. His omniscience becomes here the impure *Vidyā*. The perfectness of Śiva is reduced here to *rāga-tattva*. His eternity is brought down to the position of *kāla-tattva* and *niyati-tattva* occupies the place of His complete independence.

The five pure elements discussed previously, and these six impure elements raise the number of the *tattvas* in the process of phenomenal evolution to eleven and *puruṣa* is the twelfth such *tattva*. The six *kañcukas*, being the part and parcel of the person of a finite being, are his interior limitations while the subtle mental body and the gross material body are his exterior limitations, because he wears them like clothes, changes the gross ones and sheds them off, but the interior limitations of *kañcukas* have become the essential nature of his person. A *puruṣa* is a *puruṣa* because of these *kañcukas*; otherwise he should have been a pure being residing in the plane of either pure *Vidyā* or *Śakti*.

कम्बुकमिव तण्डुलकणविनिविष्टं भिन्नमप्यभिदा ।
भजते तत्तु विशुद्धिं शिवमार्गौन्मुख्ययोगेन ॥ १८ ॥

18. Kambukamiva taṇḍulakaṇa-
 viniviṣṭaṃ bhinnamapyabhidā
 Bhajate tattu viśuddhiṃ
 Śiva-mārgaunmukhya-yogena.

Though the group of five *kañcukas* is, in fact, different from *puruṣa*, yet it is set in him in such a way as to appear to be non-different from him, just like the thin yellowish covering of the grains of rice. It can however be washed off by means of (a keenly attentive and self contemplative) practice in Śaiva yoga.

Rice grains have two coverings. One is the outer chaff which is removed by simple husking. But inside it there is a thin and yellowish white covering which appears as the part and parcel of the edible rice itself. It is often rubbed off only with the help

of a polisher fitted in a husking machine. Rice shines in snow white colour only after the removal of such inner covering known in Kashmiri language as *komb*, Sanskrit *kambuka*. Likewise, the six *kañcukas* appear as part and parcel of the finite subject whose real nature can shine brilliantly only after washing away such coverings of *kañcukas* by means of Śaiva yoga.

सुखदुःखमोहमात्रं निश्चयसङ्कल्पनाभिमानाच्च ।
प्रकृतिरथान्तःकरणं बुद्धिमनोऽहङ्कृति क्रमशः ॥ १६ ॥

19. Sukha-duḥkha-moha-mātraṃ
niścaya-saṅkalpanābhimānācca
Prakṛtirathāntaḥkaraṇaṃ
buddhimano'haṅkṛti kramaśaḥ.

Prakṛti is the even amalgamation of simple pleasure, pain and delusion (or ignorance) and the three interior instrumental elements are (i) *buddhi*, the understanding sense that forms definite conceptions, (ii) *manas*, or mind, the organ of such thinking as gives rise to indefinite ideations (about phenomena) and (iii) *ahaṅkāra*, the egoist sense that connects such psychic activities with the finite subject.

Prakṛti is the initial objective element that becomes the focus of the activities of the finite subject who feels it afterwards either as pleasure or pain or simple ignorance. Such three feelings are known respectively as *Sattva*, *Rajas* and *Tamas*, the three *guṇas*. *Prakṛti* is that state of the complete amalgamation of three *guṇas* in which these do not at all appear in their separate individual character. It is their absolute equilibrium. Both *Puruṣa* and *Prakṛti* are the creations of Lord Anantanātha. Lord *Īśvara*, desended to the plane of threee *guṇas* is known as Śrīkaṇṭhanātha. Umāpatinātha is another divine form of Śrīkaṇṭhanātha. He is the Śiva of epics and *purāṇas*. Śrīkaṇṭhanātha shakes up *Prakṛti*, disturbs the equilibirium of the *guṇas* and creates the instrumental and objective elements out of it through a process of transformation. The first result of such transformation is the creation of interior senses including ego and the last one is that of gross physical elements known as *bhūtas*. Sāṃkhya system maintains that *Prakṛti* undergoes transformation into instrumental and objective elements by virtue of its own essential nature, without any help from any quarters. But Śaivism declares that Lord Śrīkaṇṭhanātha directs it, disturbs its equilibrium and transforms it into the twenty-three

tattvas from *mahattattva* (*buddhi*) to earth, because, being insentient in character, it cannot undergo any change by itself and requires guidance for such purpose from some sentient person and such person is Lord Śrīkaṇṭhanātha.

श्रोत्रं त्वगक्षिरसनाघ्राणं बुद्धीन्द्रियाणि शब्दादौ ।
वाक्पाणिपादपायूपस्थं कर्मेन्द्रियाणि पुनः ॥ २० ॥

20. Śrotraṃ tvagakṣi-rasanā-ghrāṇaṃ
buddhīndriyāṇi śabdādau
Vāk-pāṇi-pāda-payūpastham
karmendriyāṇi punaḥ.

The exterior senses, helpful in grasping objects like sound, touch etc., are: *srotra*, the auditory sense, *tvac*, the sense to feel some touch, *akṣi*, the sense to see, *rasanā*, the sense to taste and *ghrāṇa*, the sense to smell. The exterior organs helpful in outward actions are: *vāc*, the organ to speak, *pāṇi*, the organ to grasp, *pāda*, the organ to move about, *pāyu*, the organ to discharge and *upastha*, the organ to enjoy sexual bliss.

Each sense has its fixed place in the gross body while an organ works through more than one limbs. One can catch hold of something with the help of his mouth also, can discharge through several outlets in the body, can enjoy sexual bliss through kisses and embraces as well. All these senses and organs are produced through a process of the transformation of ego in its different aspects.

एषां ग्राह्यो विषयः सूक्ष्मः प्रविभागवर्जितो यः स्यात् ।
तन्मात्रपञ्चकं तत् शब्दः स्पर्शो महो रसो गन्धः ॥ २१ ॥

21. Eṣāṃ grāhyo viṣayaḥ sūkṣmaḥ
pravibhāga-varjito yaḥ syāt
Tanmātra-pañcakaṃ tat
śabdaḥ sparśo maho raso gandhaḥ.

The finer undiversified objects to be caught by the five senses are: sound touch, light, taste and smell respectively. These are known as five *tanmātras*.

Tanmātra means "that much". For instance, *śabda tanmātra* means simple sound alone, without any particulars. These are the finer objects of the senses and are produced out of a particular aspect of ego through the process of transformation, because all of them shine as egoistic feelings and ideas and not as any inde-

pendent entities. It is the ego which takes them up as its particulars and shines itself in these five forms.

एतत्संसर्गवशात् स्थूलो विषयस्तु भूतपञ्चकताम् ।
अभ्येति नभः पवनस्तेजः सलिलं च पृथ्वी च ॥ २२ ॥

22. Etat-saṃsarga-vaśāt
sthūlo viṣayastu bhūta-pañcakatām
Abhyeti nabhaḥ pavanas-tejaḥ
salilaṃ ca pṛthvī ca.

The gross objective existence, evolved through the mixing up of these five subtle objects, appears as the five gross physical elements called *pañca-bhūtas* which are: ether, air, fire, water and earth.

Five subtle objects of senses, when mixed together and disturbed, get evolved into five gross elements of physical existence. These have the subtle objects as their special attributes called *viśeṣa-guṇas*. The creation of gross objective elements is something like the coagulation of the subtle ones.

तुष इव तण्डुलकणिकामावृणुते प्रकृतिपूर्वकः सर्गः ।
पृथ्वीपर्यन्तोऽयं चैतन्यं देहभावेन ॥ २३ ॥

23. Tuṣa iva taṇḍula-kaṇikāmāvṛṇute
prakṛti-pūrvakaḥ sargaḥ
Pṛthvī-paryanto'yaṃ
caitanyaṃ dehabhāvena.

Just as husk covers a grain of rice, so do all these created elements, right from *prakṛti* to earth, become the subtle and gross bodies of the finite I-consciousness and cover and conceal it completely.

Both subtle and gross bodies of a being are evolved out of an admixture of elements from *prakṛti* to earth. Such bodies form the outer covering of I-consciousness, which takes them as its self. But *kañcukas*, constituting the very finitude of the finite consciousness, shine as its essential part and parcel and are therefore its interior covering.

परमावरणं मल इह सूक्ष्मं मायादि कञ्चुकं स्थूलम् ।
बाह्यं विग्रहरूपं कोशत्रयवेष्टितो ह्यात्मा ॥ २४ ॥

24. Paramāvaraṇaṃ mala iha
sūkṣmaṃ māyādi-kañcukaṃ sthūlam

Bāhyaṃ vigraha-ıūpaṃ
kośa-traya-veṣṭito hyātmā.

Mala, the basic impurity, is the finer covering of pure consciousness. Six cloaks from *Māyā* to *Niyati* are its subtle coverings and the external physical body is its gross covering. The *Ātman* is thus covered with these sheaths.

God, hiding His purity, divinity etc., appears as a finite being who forgets his real nature and becomes ignorant about it. Such basic ignorance of a being regarding his purity, divinity, omniscience, omnipotence etc. is his finer covering. It conceals the very nature of his inner being and appears as his part and parcel. It is termed in Śaivism as *mala* or impurity. *Māyā*, along with its five evolutes called *kañcukas*, limiting the scope of the powers of a being, is his interior and subtle covering. His external gross covering is his individual body, both mental and physical. The real nature of the *Ātman* remains thus hidden under such three sheaths, the last one among which can be analysed further into two, the thinner one and the grosser one, that is, the mental one and the physical one.

अज्ञानतिमिरयोगादेकमपि स्वं स्वभावमात्मानम् ।
ग्राह्यग्राहकनानावैचित्र्येणावबुध्येत ॥ २५ ॥

25. Ajñāna-timira-yogād-ekamapi
svaṃ svabhāvamātmānam
Grāhya-grāhaka-nānā-
vaicitryeṇāvabuddhyeta.

The finite being, suffering from the eye-disease of ignorance, sees his own self as a multifarious diversity of subjects and objects, while in reality he is only the monistic consciousness.

The moon is one, but a person suffering from an eyedisease sees it as two. So does an ignorant being see his monistic divine nature as a complex diversity with the result he goes on committing good and bad deeds and reaping the results of them in endless cycles of births, deaths, rebirths etc.

रसफाणितशर्करिकागुडखण्डाद्या यथेक्षुरस एव ।
तद्वदवस्थाभेदाः सर्वे परमात्मनः शम्भोः ॥ २६ ॥

26. Rasa-phāṇita-śarkarikā-
guḍa-khaṇḍādyā yathekṣu-rasa eva
Tad-vadavasthā-bhedāḥ sarve
paramātmanaḥ Śambhoḥ.

Just as thin juice, thick juice, still thicker molasses (राब), coarse sugar and refined sugar etc. are all only the juice of sugarcane (appearing in different forms), so are all phenomena just some different states of Lord Śiva in His universal aspect.

God shines in His two aspects, the noumenal one and the phenomenal one. In the former one He is infinite and pure I-consciousness and that alone. But within such transcendental consciousness lies that infinite divine power of Godhead through which all phenomena shine in Him as reflections in a crystal. He appears thus as the whole mental and physical existence and that is His phenomenal aspect.

विज्ञानान्तर्यामिप्राणविराड्देहजातिपिण्डान्ताः ।
व्यवहारमात्रमेतत् परमार्थेन तु न सन्त्येव ॥ २७ ॥

27. Vijñānāntaryāmi-prāṇa-virāḍ-
deha-jāti-piṇḍāntāḥ
Vyavahāra-mātrametat
paramārthena tu na santyeva.

The flow of momentary consciousness, the single self working in all minds, the power of animation, the universal soul shining as the whole phenomenon, the gross and subtle forms, the generalities or species and lastly the individual being, all these consist of mere dialectical conception and do not at all exist in reality.

The Buddhist thinkers maintain that the constant flow of momentary consciousness is the only reality. The Vedic thinkers say that the single self, penetrating inside, pervading, directing and governing all the minds, is the ultimate reality. Some Upaniṣadic thinkers take the power of animation as the ultimate truth, while other such thinkers say that one universal *Ātman*, shining as all phenomena, is the only reality. Some other thinkers take either the psycho-physical organism or the generalities or lastly the individual as the ultimate truth. But all such theories are merely some dialectical speculations useful in discussions and debates. None among such entities has a real existence, as all these are mere suppositions and imaginary concepts of thinkers.

रज्ज्वां नास्ति भुजङ्गस्त्रासं कुरुते च मृत्युपर्यन्तम् ।
भ्रान्तेर्महती शक्तिर्न विवेक्तुं शक्यते नाम ॥ २८ ॥

28. Rajjvām nāsti bhujaṅgas-trāsaṃ
kurute ca mṛtyu-paryantam

Bhrānteḥ mahatī śaktirna vivektuṃ
śakyate nāma.

No serpent exists in a rope, but (even then) it causes dread even upto that of death. Such immense power of delusion cannot be explained or discussed fully.

A hanging rope, moving this way and that way in a gentle breeze, causes immense dread when it is mistaken for a serpent in its zigzag gait.

तद्वद् धर्माधर्म-स्वर्-निरयोत्पत्ति-मरण-सुख-दुःखम् ।
वर्णाश्रमादि चात्मन्यसदपि विभ्रमबलाद् भवति ॥ २९ ॥

29. Tadvad dharmādharma-svar-
niraγotpatti-maraṇa-sukha-duḥkham
Varṇāśramādi cātmanyasadapi
vibhrama-balād bhavati.

In the same way the matters like piety and sin, heaven and hell, birth and death, pleasure and pain, social castes and stages of life, and so on, do never exist in reality, but appear in the self on account of the effect of delusion.

No diversity is the real truth. Its existence is simply apparent. It shines in the *Ātman* as reflections shine in a mirror. All this appears to a bonded being on account of the delusion caused by *Māyā*. Śaivism, taking in this way the phenomenon as a mere apparent entity, comes very close to the Advaita Vedānta. But *Māyā* the basic cause of such reflectional appearance of the phenomenon, has been taken in Śaivism as the divine power of the *Ātman*, while it is being accepted in the Advaita Vedānta as a foreign entity coming into contract with the *Ātman* and manifesting it falsely as God, soul and insentient substances. Śaivism propounds thus a highly theistic absolutism, while the fundamental principle of the Advaita Vedānta is sufficiently nihilistic in character.

एतत् तदन्धकारं यद् भावेषु प्रकाशमानतया ।
आत्मानतिरिक्तेष्वपि भवत्यनात्माभिमानोऽयम् ॥ ३० ॥

30. Etat tadandhakāraṃ yad bhāveṣu
prakāśamānatayā
Atmānatirikteṣvapi bhavatya-
nātmābhimāno'yam.

The darkness of delusion is this that all existent phenomena

are taken as different from the self, though these are non-different from it because of their becoming apparent only inside its psychic light of consciousness.

Only such a thing can appear as an existent entity which shines within *prakāśa*, the psychic luminosity of consciousness. In fact it is such *prakāśa* itself which, taking up the forms of such entities, shines like that. How can then any such entity be different from *prakāśa* known as *Ātman*? But still all this is taken as non-self and that is the darkness of ignorance.

तिमिरादपि तिमिरमिदं गण्डस्योपरि महानयं स्फोटः ।
यदनात्मन्यपि देहप्राणादावात्ममानित्वम् ॥ ३१ ॥

31. Timirādapi timiramidaṃ
gaṇḍasyopari mahānayaṃ sphoṭaḥ
yadanātmanyapi deha-prāṇādā-
vātma-mānitvam.

The egoistic conception of self-hood with regard to non-self like the physical body, functions of animation etc. is a darkness over a darkness. It is a big boil on a tumour.

One type of ignorance is the forgetfulness about one's pure and infinite universal nature. It gives rise to another type of ignorance on account of which a being develops the conception of self-hood with respect to limited and insentient objects like the physical body etc., all of which are, in reality, non-self. Such double faced delusion is a disease over a disease and a darkness over a darkness.

देहप्राण-विमर्शन-धीज्ञान-नभःप्रपञ्च-योगेन ।
आत्मानं वेष्टयते चित्रं जालेन जालकर इव ॥ ३२ ॥

32. Deha-prāṇa-vimarśana-dhījñāna-
nabhaḥ-prapañca-yogena
Ātmānaṃ veṣṭayate citraṃ
jālena jāla-kara iva.

How strange ! Just as a silk-worm confines its own self inside the cacoon woven by it, so does a finite being conceal his real self under the immense amplifications of—(a) his egoistic feeling with regard to his physical body and animation, (b) his conceptual cognitions and (c) the feelings of nihility beyond his mental organism.

The conception and feeling of I-ness with respect to physical

body and pure animation is the gross covering that hides the real nature of the self. The subtle covering is the multitude of multifarious conceptual cognitions being always formed by his understanding capacity. The finer covering is his feeling of I-ness with regard to pure but finite individual consciousness, freed from all subjective and objective ideas. It can be compared to the nihility of the void. These are the amplifications with which the natural infinity, purity, eternity, divinity etc. of the potent and pure consciousness of a being become concealed and remain hidden. Since God appears as all beings, it is He who conceals wonderfully His real nature in this way.

स्व-ज्ञान-विभव-भासन-योगेनोद्वेष्टयेन्निजात्मानम् ।
इति बन्ध-मोक्ष-चित्रां क्रीडां प्रतनोति परमशिवः ॥ ३३॥

33. Sva-jñāna-vibhava-bhāsana-
yogenodveṣṭayennijātmānam,
Iti bandha-mokṣa-citrāṃ
krīḍāṃ pratanoti Paramaśivaḥ.

Sometimes the Lord may Himself unbound and reveal His real nature by means of yoga that illumins the infinite luxury of one's self-knowledge. *Paramaśiva*, the Absolute God, plays thus His wonderful game of bondage and liberation.

Bondage is not basically due to any foriegn element like *Avidyā*, but is due to the very divine nature of the absolute reality itself. God, shorn of such playful nature, would be reduced to the position of insentient pure space. It is such playfulness which is His natural Godhead. Neither bondage nor liberation can basically be due to anything other than such divine nature of God.

सृष्टि-स्थिति-संहारा जाग्रत्स्वप्नौ सुषुप्तमिति तस्मिन् ।
भान्ति तुरीये धामनि तथापि तैर्नावृतं भाति ॥ ३४॥

34. Sṛṣṭi-sthiti-saṃhārā
jāgrat-svapnau suṣuptamiti tasmin
Bhānti turīye dhāmani tathāpi
tair nāvṛtaṃ bhāti.

All creation, preservation and absorption, as well as the states of waking, dreaming and sleeping shine inside the (divine) light of the fourth state of animation which does not even then appear to be hidden by such phenomena.

Turyā, the fourth state of animation, is the state of such intui-

tive revelation as illumines the pure and divinely potent nature of the self. It is the pure consciousness which keeps on shining in all the states of animation as the witnessing reality. It can neither be hidden by the waking state, nor by the dreaming one, nor by the sleeping one, all of which depend on it, because it is the basic light of consciousness pervading every function of a being. It alone illumines all the functions of animation in all these states.

जाग्रद्विश्वं भेदात् स्वप्नस्तेजः प्रकाशमाहात्म्यात् ।
प्राज्ञः सुप्तावस्था ज्ञानघनत्वात् ततः परं तुर्यम् ॥ ३५ ॥

35. Jāgrad viśvaṃ bhedāt
svapnas tejaḥ prakāśa-māhātmyāt
Prājñaḥ suptāvasthā jñāna-ghanatvāt
tataḥ paraṃ turyam.

The waking state, being full of diversity, is known as *viśva*, the phenomenon. The dreaming state is called *tejas* (light) because of its power to manifest. The sleeping state, (being aware of only the self,) is named *prājña*, the possessor of knowledge of the finite self. The state of *Turyā* is the compact self-knowledge lying above and beyond it.

Generally the beings in such states are given such four names, but such states and the beings in them have together been mentioned here through such four terms.

जलधर-धूम-रजोभिर्मलिनीक्रियते यथा न गगनतलम् ।
तद्वन्मायाविकृतिभिरपरामृष्टः परः पुरुषः ॥ ३६ ॥

36. Jaladhara-dhūma-rajobhir malinī-
kriyate yathā na gagana-talam
Tadvan-māyā-vikṛtibhiraparā-
mṛṣṭaḥ paraḥ puruṣaḥ.

Just as clouds, smoke and dust do not at all pollute the sky, so remains the transcendental self unaffected by the evolutes of *Māyā*.

Five *kañcukas* are the direct evolutes of *Māyā*. They narrow down to the utmost the scope of the powers of a finite being. But since these five elements, along with *Māyā* itself, appear only like reflections inside the psychic luminosity of the supreme self, and do so only by virtue of the playful and divine power of the self, these cannot affect it at all. That is to say that the Lord does not undergo any change in His basic character and continues to be pure, infinite and divine consciousness even while appearing as

all phenomena. That is the strange pantheism of the Śaiva philosophy of Kashmir. It is pantheism combined with absolutism.

एकस्मिन् घटगगने रजसा व्याप्ते भवन्ति नान्यानि ।
मलिनानि तद्वदेते जीवाः सुखदुःखभेदजुषः ॥ ३७ ॥

37. Ekasmin ghaṭa-gagane rajasā
vyāpte bhavanti nānyāni
Malināni tadvadete jīvāḥ
sukha-duḥkha-bheda-juṣaḥ.

When the space inside one pitcher becomes completely dusty, it does not happen like that with respect to the space in other pitchers. In the same way are these finite beings mutually different in the matters of pleasure, pain etc.

शान्ते शान्त इवायं हृष्टे हृष्टो विमोहवति मूढः ।
तत्त्वगणे सति भगवान् न पुनः परमार्थतः स तथा ॥ ३८ ॥

38. Śānte śānta ivāyam hṛṣṭe
hṛṣṭo vimoha-vati mūḍhaḥ
Tattva-gaṇe sati bhagavān na punaḥ
paramārthataḥ sa tathā.

God, while pervading tranquil, happy and deluded complexes of psychic elements, appears as if He also were like that; but in reality he is not like that.

God is changeless. Tranquillity, delusion etc. are different psychic states involving change in the character of the entities to which these belong and are caused by three *guṇas*. God, being the absolute reality that transcends *guṇas*, does not at all undergo any change in His character. But, while acting as a finite being, He looks as if He were undergoing such changes and having pleasure, pain, delusion etc. as his character.

यदनात्मन्यपि तद्रूपावभासनं तत् पुरा निराकृत्य ।
आत्मन्यनात्मरूपां भ्रान्तिं विदलयति परमात्मा ॥ ३९ ॥

39. Yadanātmanyapi tadrūpāvabhāsanaṃ
tat purā nirākṛtya
Ātmanyanātma-rūpāṃ bhrāntiṃ
vidalayati paramātmā.

The great God, having first eradicated the delusion of taking the non-self and insentient substances as self, shatters afterwards

the other delusive conception of taking the (all inclusive) self as non-self.

The self of a person is, in fact, divinely potent, pure and transcendental consciousness alone; but a person in delusion takes some insentient substances like the physical body, animation, mental apparatus etc. as his self. That is one type of his delusion. The whole phenomenon, being the manifestation of the divine powers of the real self, is in fact nothing other than one's self, but is taken as non-self. That is another type of delusion. The great God, playing the gracious game of self-revelation, makes a person realize his real nature and to recognize himself as none other than God. Such recognitive self-realization liquidates both the above mentioned types of delusion, one after another. Such a man of realization feels firstly that he is pure, infinite, eternal, independent and perfect consciousness having infinite divine potency as his nature. Afterwards he sees the whole phenomenon as his own self.

इत्थं विभ्रमयुगलक-समूलविच्छेदने कृतार्थस्य ।
कर्तव्यान्तरकलना न जातु परयोगिनो भवति ॥ ४० ॥

40. Ittham vibhrama-yugalaka-smūla-
vicchedane kṛtārthasya
Kartavyāntara-kalanā na jātu
parayogino bhavati.

A superior yogin, having become thus fully satisfied by rooting out and exterminating the delusion of both the types, does never see any thing else to be accomplished by him.

पृथ्वी प्रकृतिर्माया त्रितयमिदं वेद्यरूपतापतितम् ।
अद्वैतभावनबलाद् भवति हि सन्मात्रपरिशेषम् ॥ ४१ ॥

41. Pṛthvī prakṛtir māyā tritayamidaṃ
vedya-rūpatā-patitam
Advaita-bhāvana-balād bhavati hi
sanmātra-pariśeṣam.

The trinity of the objective existence, consisting of (the spheres of) earth, cosmic substance, and *Māyā*, is reduced to the position of the simple and pure basic existence by means of practice in the contemplation of non-duality.

Bhāvanā is a contemplative practice in thinking constantly about the exactly pure and real nature of an entity, self or non-

self. Such contemplative practice in thinking constantly about the monistic, pure and divine character of everything raises the whole phenomenal existence to the position of the basic existence which is pure consciousness endowed with divine potency.

रशनाकुण्डलकटकं भेदत्यागेन दृश्यते यथा हेम ।
तद्वद् भेदत्यागे सन्मात्रं सर्वमाभाति ॥ ४२ ॥

42. Raśanā-kuṇḍala-kaṭakaṃ bheda-
tyāgena dṛśyate yathā hema
Tadvad bheda-tyāge sanmātraṃ
sarvamābhāti.

Just as gold ornaments like girdle, earring, bangle etc., shedding off their differential character, appear as simple gold, so do all phenomena, shedding off their mutually different character, shine as simple basic existence.

तद् ब्रह्म परं शुद्धं शान्तमभेदात्मकं समं सकलम् ।
अमृतं सत्यं शक्तौ विश्राम्यति भास्वरूपायाम् ॥ ४३ ॥

43. Tad brahma paraṃ śuddhaṃ
śāntamabhedātmakaṃ samaṃ sakalam
Amṛtaṃ satyaṃ śaktau
viśrāmyati bhāsvarūpāyām.

That *Brahman*, the transcendental, pure and tranquil reality, being of monistic nature, is evenly everything. Being immortal and real, it relaxes on its (own) *Śakti* which has consciousness as its form.

Brahman is never involved in the disturbance of anything like *Māyā*, *karman* etc. and that amounts to its tranquillity. Since *Brahman* alone is everything, everything is as much *Brahman* as *Brahman* itself. It is immortal and true and, being self dependent, it relaxes on its own divine power of Godhead which has infinitely potent consciousness, or rather awareness, as its essential form. It has not to relax or to rely on anything other than its divine power. It does not therefore require the assistance of either *Avidyā* or *vāsanā* in its universal play which is played by it through its own divine power which is playful in its essential nature and that is the absolute Godhead of *Brahman* as maintained in Kashmir Śaivism.

इष्यत इति वेद्यत इति सम्पाद्यत इति च भास्वरूपेण ।
अपरामृष्टं यदपि तु नभःप्रसूनत्वमभ्येति ॥ ४४ ॥

44. Iṣyata iti vedyata iti sampādyata
iti ca bhāsvarūpeṇa
Aparāmṛṣṭaṃ yadapi tu
nabhaḥ-prasūnatvamabhyeti.

All that is ever willed or cognized or created gets reduced to the position of a sky-flower if it is not illumined by consciousness. It is only consciousness which illumines an entity. Only that thing is accepted as an existent or non-existent entity which shines like that within the psychic light of the consciousness of a being. A thing which does never shine there is reduced to total nothingness. Therefore it is in fact the divine consciousness alone which shines itself as any phenomenon that is ever willed or observed or created. That proves the supreme theistic monism worked out in *Paramārthasāra*.

शक्तित्रिशूलपरिगमयोगेन समस्तमपि परमेशे ।
शिवनामनि परमार्थे विसृज्यते देवदेवेन ॥ ४५ ॥

45. Śakti-triśūla-parigama-yogena
samastamapi parameśe
Śivanāmani paramārthe
visṛjyate devadevena.

Initially the Lord of the lords creates the whole phenomenon within His own divine, potent and eternally existent aspect named Śiva, by handling the trident of His divine powers.

The conative, cognitive and creative powers of God are His three primary powers known as *icchā-śakti*, *jñāna-śakti* and *kriyā-śakti*. The symbolic trident of Śiva is suggestive of these three divine powers which constitute His essential nature. Śiva, coming face to face to such powers through His awareness, that is, becoming fully aware of His natural divine powers, becomes prone or inclined towards creation. Such a situation is described as holding in His hand the trident of three divine powers. His conative power is His *icchā-śakti*, which is depicted in *Upaniṣadic* passages like "Tadaikṣata, bahu syāṃ, prajāyeya iti". (तदैक्षत, बहु स्याम्, प्रजायेयेति) (ch. 6-2-3). The basic reality visualizes, "Let me become many, let me be born (in many forms)" and so on. Before creating the phenomenon externally as an objective existence, God creates it

within His own self known as Śiva. His will to create a particular type of phenomenon presupposes its existence inside His awareness, because nothing particular could have otherwise become the object of His conation, or creation. The phenomenon appears initially in Him and that is due to His cognitive power. It shines clearly in Him as the object to be created and is thus created there actually through His creative power. Its outward creation is due to the phenomenal growth of His *kriyā-śakti*.

A worldly creator also follows such process. He creates only that thing outwardly which is initially created by him in his own self. A painter creates initially a wonderful form in his own will and then he illuminates it thoroughly while forming a clear idea about it in his mind and afterwards he starts to paint it actually on a board. So does the Lord create the phenomenon in His own subjective self before manifesting it outwardly and objectively. That is the interior creation which the couplet in hand is meant to express.

पुनरपि च पञ्चशक्तिप्रसरणक्रमेण बहिरपि तत् ।
अण्डत्रयं विचित्रं सृष्टं बहिरात्मलाभेन ॥ ४६ ॥

46. Punarapi ca pañca-śakti-prasaraṇa-
kramena bahirapi tat
Aṇḍa-trayaṃ vicitraṃ sṛṣṭaṃ
bahirātma-lābhena.

At the next step the Lord created outwardly the complexly wonderful three spheres (of *Māyā*, *Prakṛti* and *Pṛthvī*) by manifesting and finding Himself outwardly as well through the process of outward manifestation of His five divine powers.

The five divine powers of the Lord are: *cit* or pure consciousness, *ānanda* or blissfulness, *icchā* or conative power, *jñāna* or cognitive power and *kriyā* or creative porwer. These powers shine in Him as His own self. Their outward manifestation reflects them as the creation of the objective existence consisting of three spheres of *Māyā*, the causal creation, *Prakṛti*, the subtle creation and *Pṛthvī*, the gross creation. The whole of such creation is complexly wonderful. It is the outward or objective manifestation of the essential nature of God. Here He finds out His own self in an objective aspect and that is His '*bahirātma-lābha*'.

इति शक्तिचक्रयन्त्रं क्रीडायोगेन वाहयन् देवः ।
अहमेव शुद्धरूपः शक्तिमहाचक्रनायकपदस्थः ।। ४७ ।।

47. Iti śakti-cakra-yantraṃ krīḍā-
yogena vāhayan devaḥ
Ahameva śuddha-rūpaḥ śakti-mahā-
cakra-nāyaka-padasthaḥ.

Putting thus playfully the machine of the circle of divine powers in motion, I am myself the Lord, with purity as my nature, working at the highest post as the master hero of the infinite wheel of *Śaktis* or divine powers.

Concluding the discussions noted above, an aspirant realizes that he is not a finite being but the great Lord who is the only hero having the multitudes of divine powers as His heroins. He feels actually that he is himself activating playfully the whole circle of such powers, the primary one among which are five: (1) *cit*, (2) *ānanda*, (3) *icchā*, (4) *jñāna*, and (5) *kriyā*. Their amalgamated unity appears in twelve forms in the process of all psychic activities of all beings and are known as *Śakti-cakra* or the group of twelve *Kālīs*. Such *Kālīs* absorb in them the psychic activities of all subjects, the functions of their psychic apparatus and the objective elements that become foci of such activities. A successful practitioner of Śaivism realizes and visualizes such fact through his personal experience.

मय्येव भाति विश्वं दर्पण इव निर्मले घटादीनि ।
मत्तः प्रसरति सर्वं स्वप्नविचित्रत्वमिव सुप्तात् ।। ४८ ।।

48. Mayyeva bhāti viśvaṃ darpaṇa iva
nirmale ghaṭādīni
Mattaḥ prasarati sarvaṃ svapna-
vicitratvamiva suptāt.

Having a direct realization of his dynamic Godhead, an adept practitioner of Kashmir Śaivism feels like this:

"The whole universe appears in me, just as objects like a pitcher etc. appear in a clear mirror; everything flows out from me, just as the manifold variety of the dream world emanates from the dreaming person."

A successful Śivayogin, realizing his real nature, feels all phenomena as the wonderful reflections of his own divine powers. He

sees them as emanated from his own self just as dream world emanates from a dreaming person.

अहमेव विश्वरूपः करचरणादिस्वभाव इव देहः ।
सर्वस्मिन्नहमेव स्फुरामि भावेषु भास्वरूपमिव ॥ ४९ ॥

49. Ahameva viśva-rūpaḥ kara-caraṇādi-
svabhāva iva dehaḥ
Sarvasminnahameva sphurāmi
bhāveṣu bhāsvarūpamiva.

Such a yogin feels further like this:

"Just as it is the very nature of a body to be its limbs like hand, feet etc. so is the whole phenomenon my own form. Just as it is light which shines in the form of all existent substances, so do I myself glitter as all existence."

A body is one though its limbs are many. So in one *Ātman* alone the whole existence of diverse character. To have limbs is the very nature and character of a body; to appear as all phenomena is the basic nature of the self. Just as every existent entity shines within the light that illuminates it, so does everything shine within the psychic light of the consciousness of the *Ātman*. In fact it is light that takes up the forms of all material substances against which it is focussed and shines as such substances. In the same way the *Ātman* assumes the forms of all phenomena and shines as everything phenomenal in character.

Such arguments are put up to prove the correctness of the supreme monism or *Parādvaita* principle of Kashmir Śaivism.

द्रष्टा श्रोता घ्राता देहेन्द्रियवर्जितोऽप्यकर्तापि ।
सिद्धान्तागमतर्कांश्चित्रानहमेव रचयामि ॥ ५० ॥

50. Draṣṭā śrotā ghrātā dehendriya-
varjito'pyakartāpi
Siddhāntāgama-tarkāṃścitrān-
ahameva racayāmi.

He feels further like this:

"Though in fact I do not have any body or senses or organs, and do not commit any deeds, yet I see, hear, smell and I alone compose wonderfully different *śāstras* like *Siddhāntas*, *Āgamas* and logical treatises."

The *Ātman* is pure consciousness that transcends all insentient entities like bodies, senses, organs etc. and yet all such entities

are driven into their respective functions by the *Ātman* which alone conducts thus such functions resulting in works like the composition of *śāstras*.

इत्थं द्वैतविकल्पे गलिते प्रविलंघ्य मोहनीं मायाम ।
सलिले सलिलं क्षीरे क्षीरमिव ब्रह्मणि लयीस्यात् ॥ ५१ ॥

51. Ittham dvaita-vikalpe galite
pravilaṅghya mohanīṃ māyām
Salile salilaṃ kṣīre kṣīramiva
brahmaṇi layīsyāt.

When all the dualistic conceptions are dissolved thus, a being having crossed over the deluding *Māyā*, becomes one with *Brahman*, just as water becomes one with water and milk with milk.

इत्थं तत्त्वसमूहे भावनया शिवमयत्वमभियाते ।
कः शोकः को मोहः सर्वं ब्रह्मावलोकयतः ॥ ५२ ॥

52. Itthaṃ tattva-samūhe bhāvanayā
Śiva-mayatvamabhiyāte
Kaḥ śokaḥ ko mohaḥ sarvaṃ
brahmāvalokayataḥ.

The whole cluster of *tattvas*, having become thus one with Śiva by means of such contemplative practice in constant conceptions of absolute unity, what can remain there as sorrow or delusion for a yogin seeing everything as *Brahman*?

The viewpoint of diversity is a prominent basic cause of all delusions and sorrows. An aspirant, who sees *Brahman* alone, is automatically freed from all such misery even while he is yet living in a material form. Such viewpoint of absolute unity can be easily developed by means of *jñānayoga* called *Bhāvanā*, a practice in constant contemplation of perfect unity of the divinely potent self with the whole existence.

कर्मफलं शुभमशुभं मिथ्याज्ञानेन सङ्गमादेव ।
विषमो हि सङ्गदोषस्तस्करयोगोऽप्यतस्करस्येव ॥ ५३ ॥

53. Karma-phalaṃ śubhamaśubhaṃ
mithyā-jñānena saṅgamādeva
Viṣamo hi saṅga-doṣas-taskara-
yogo'pyataskarasyeva.

Good or bad fruits of one's deeds are to be tasted by a person only on account of his companionship with incorrect knowledge.

The evil of bad company is indeed very dangerous. It is like an honest man's company with a thief.

Deeds are actually conducted by bodies, senses and organs of finite beings under invariable and invisible direction from God. But, being under a deep effect of incorrect knowledge, we feel that we are ourselves doing them. A deep impression of such feeling makes us responsible for the results of such deeds; otherwise, if we see things through the correct angle of vision, and feel consequently that the divine powers of God are directing and driving the senses and organs of all living beings, we will not develop any impression of our responsibility for any deeds.

लोकव्यवहारकृतां य इहाविद्यामुपासते मूढाः ।
ते यान्ति जन्ममृत्यु धर्माधर्मार्गलाबद्धाः ॥ ५४ ॥

54. Loka-vyavahāra-kṛtām ya ihāvidyām-
upāsate mūḍhāḥ
Te yānti janma-mṛtyu
dharmādharmārgalā-baddhāḥ.

Deluded people, adhering to incorrect knowledge based on mundane transactions, undergo births and deaths on account of their being bound by the chains of piety and sin.

A yogin, having developed correct knowledge, and feeling consequently that all deeds are being done by the divine powers of God, is not at all involved in the chains of *karman*, because it is the egoistic conception of one's having done such and such deeds that makes him responsible for their fruits. The impression of such conceptions is known as *karmasamskāra*. It gives rise to a natural disposition towards rebirth to reap the fruits of such deeds.

अज्ञानकालनिचितं धर्माधर्मात्मकं तु कर्मापि ।
चिरसञ्चितमिव तूलं नश्यति विज्ञानदीप्तिवशात् ॥ ५५ ॥

55. Ajñāna-kāla-nicitaṃ dharmādharmā-
tmakaṃ tu karmāpi
Cira-sañcitamiva tūlaṃ naśyati
vijñāna-dīpti-vaśāt.

Good and bad deeds, accumulated during the period of ignorance, are destroyed like heaps of cotton collected since long, by the power of the burning effulgence of actually correct knowledge. *Jñāna* is the knowledge of the Truth at the level of one's under-

standing and *vijñāna* is its actual experience in practical life. A person may be thoroughly convinced at the level of his intellect about the correctness of the principle of theistic monism, but may still feel himself to be a finite being different from God before he experiences actually his divinity and absolute unity through the *vijñāna* of the truth. Such *vijñāna* alone can annihilate all accumulated deeds known as *sañcita-karman.*

ज्ञानप्राप्तौ कृतमपि न फलाय ततोऽस्य जन्म कथम् ।
गतजन्मबन्धयोगो भाति शिवार्कः स्वदीधितिभिः ॥ ५६ ॥

56. Jñāna-prāptau kṛtamapi na phalāya
tato'sya janma katham
Gata-janma-bandha-yogo bhāti
Śivārkaḥ sva-dīdhitibhiḥ.

Deeds committed by a person after the development of correct knowledge cannot in any way bear him any fruit. How can there be any rebirth for him? Sun-like Śiva, having annihilated the very relation with the bondage of rebirth, shines eternally through His divine rays.

The past actions of a Śivayogin become annihilated. His present actions are reduced to ineffectiveness. No cause for any more rebirth remains existent in his case. Shedding off his physical form at the end of his current life, he frees himself from the finitude of individuality as well and, realizing himself as none other than the absolute Śiva, he starts to shine eternally through the rays of his divine powers.

तुष-कम्बुक-किंशारुक-मुक्तं बीजं यथाङ्कुरं कुरुते ।
नैव तथाणवमाया-कर्म-विमुक्तो भवाङ्कुरं ह्यात्मा ॥ ५७ ॥

57. Tuṣa-kambuka-kiṃśāruka-muktaṃ
bījaṃ yathāṅkuraṃ kurute
Naiva tathāṇava-māyā-karma-
vimukto bhavāṅkuraṃ hyātmā.

Just as a paddy seed, shorn of the outer husk, the inner yellowish covering and the germ of the plant, cannot sprout into a seedling; so does not the *Ātman*, freed from the impurities of finitude, diversity and past deeds, undergo any rebirth.

The yellowish thin covering of rice, which is often rubbed off with the help of polisher in a husking machine, is called *kambuka*. A small round particle, stationed in one corner of the grain, and

falling off in the process of husking, is called *kiṃśāruka*, '*syur*' in Kashmiri. That *syur* is the germ of the seedling. *Tuṣa* is the name of the outer chaff of a rice grain. If these three elements are removed from a paddy seed, it cannot sprout into a seedling. The three impurities of a finite being have been compared here with these three elements of a paddy-seed.

आत्मज्ञो न कुतश्चन बिभेति सर्वं हि तस्य निजरूपम् ।
नैव च शोचति यस्मात् परमार्थे नाशिता नास्ति ॥ ५८ ॥

58. Ātmajño na kutaścana bibheti
sarvaṃ hi tasya nija-rūpam
Naiva ca śocati yasmāt
paramārthe nāśitā nāsti.

A person who realizes his real nature does not feel any dread from any quarters because everything is his own self. He does not experience any grief because, in reality, there is no death or destruction.

A person can be afraid of some phenomenon other than his own self. When everything is experienced as one's own self, what can become a cause of fear? A person is overwhelmed with grief on account of either the death of some near or dear or the destruction of some property. How can there be any grief when there is neither any death nor any destruction in the view of a Śivayogin who has realized the real nature of his self?

अतिगूढ-हृदय-गञ्ज-प्ररूढ-परमार्थ-रत्न-सञ्चयतः ।
अहमेवेति महेश्वरभावे का दुर्गतिः कस्य ॥ ५९ ॥

59. Ati-gūḍha-hṛdaya-gañja-prarūḍha-
paramārtha-ratna-sañcayataḥ
Ahameveti maheśvara-bhāve
kā durgatiḥ kasya.

What can be taken as a misery or misfortune and for whom can it be taken like that when the heaps of the jewels of the Absolute Reality are fully accumulated inside the deeply hidden treasury of one's inner self and when the supreme and universal Godhead is realized as one's own nature?

Hṛdaya is not the fleshy organ known as heart. It is the inner self, the main centre of all the functions of animation. The bounties of supreme Godhead are the jewels of *paramārtha*

मोक्षस्य नैव किञ्चिद् धामास्ति न चापि गमनमन्यत्र ।
अज्ञानग्रन्थिभिदा स्वशक्त्यभिव्यक्तता मोक्षः ॥ ६० ॥

60. Mokṣasya naiva kiñcid dhāmāsti
na cāpi gamanamanyatra
Ajñāna-granthi-bhidā sva-śaktya-
bhivyaktatā mokṣaḥ.

The state of liberation is not confined to any special abode (like Vaikuṇṭha), nor does it necessitate any ascension (towards any celestial abode). Liberation is the illumining of one's divine potency attainable by means of resolving the knots of ignorance.

Fully liberated beings have not to ascend to any divine abode like *Brahmaloka* or *Vaikuṇṭha*. Ignorance regarding one's real nature, consisting of supreme and divine potency, is bondage and as soon as such ignorance is annihilated, one's really natural purity and divinity shine through the spiritual lustre of his own pure consciousness and that is liberation. Such a being is liberated even while living in a physical form.

भिन्नाज्ञानग्रन्थिर्गतसन्देहः पराकृतभ्रान्तिः ।
प्रक्षीणपुण्यपापो विग्रहयोगेऽप्यसौ मुक्त ॥ ६१ ॥

61. Bhinnājñāna-granthir gatasandehaḥ
parākṛta-bhrāntiḥ
Praksīṇa-puṇya-pāpo vigraha-
yoge'pyasau muktaḥ

A person becomes liberated even while residing in a mortal form when the knots of his ignorance are resolved, his doubts are removed, his delusion is eradicated and his piety and sin are perfectly consumed.

When the impressions of the correct knowledge of one's real nature become deeply impressed on his person, his ignorance, his doubts, his delusion etc. become annihilated and his good and bad deeds lose their power of fructification. Since it is ignorance with its results which is bondage, such a person attains liberation even while living in the mortal world and is consequently known as a *jīvan-mukta*.

अग्न्यभिदग्धं बीजं यथा प्ररोहासमर्थतामेति ।
ज्ञानाग्निदग्धमेवं कर्म न जन्मप्रदं भवति ॥ ६२ ॥

62. Agnyabhidagdhaṃ bījaṃ yathā
prarohāsamarthatāmeti

jñānāgni-dagdhamevaṃ
karma na janma-pradaṃ bhavati.

Just as a seed, parched in fire, loses its power to grow, so do deeds (of a person) lose their power to cause rebirth when these are burnt (from within) by the fire of correct knowledge (of the real nature of his self.)

परिमितबुद्धित्वेन हि कर्मोचितभाविदेहभावनया ।
सङ्कुचिता चितिरेतद्देहध्वंसे तथा भवति ।। ६३ ।।

63. Parimita-buddhitvena hi karmocita-
bhāvi-deha-bhāvanayā
Saṅkucitā citiretad-deha-dhvaṃse
tathā bhavati.

An individual finite I-consciousness, having a deep rooted conception of finitude with regard to itself, is lead by the impression of its future body, formed in accordance with its deeds, to the consequent position after the end of its current form.

The impression of the deeds done by a person create in him a consequent disposition that drives him, after the end of his current life, to such a future life in which his deeds can bear fruits. It is such disposition, working in each and every soul, that runs quite automatically the whole system of transmigration of beings from birth to rebirth in endless cycles.

यदि पुनरमलं बोधं सर्वसमुत्तीर्णबोद्धृकर्तृमयम् ।
विततमनस्तमितोदित-भारूपं सत्यसङ्कल्पम् ।। ६४ ।।
दिक्कालकलनविकलं ध्रुवमव्ययमीश्वरं सुपरिपूर्णम् ।
बहुतरशक्तिव्रात-प्रलयोदय-विरचनैककर्तारम् ।। ६५ ।।
सृष्ट्यादिविधिसुवेधसमात्मानं शिवमयं विबुद्ध्येत ।
कथमिव संसारी स्याद् विततस्य कुतः क्व वा सरणम् ।। ६६ ।।

64. Yadi punaramalaṃ bodhaṃ sarva-smuttīrṇa-
boddhṛ-kartṛ-mayam
Vitatamanastamitodita-bhā-rūpaṃ
satya-saṅkalpam.

65. Dikkāla-kalana-vikalaṃ dhruvama-
vyayamīśvaraṃ suparipūrṇam
Bahutara-śakti-vrāta-pralayodaya-
viracanaika-kartāram.

66. Sṛṣṭyādi-vidhi-suvedhasamātmānam
Śiva-mayaṃ vibuddhyeta
Kathamiva saṃsārī syād
vitatasya kutaḥ kva vā saraṇam.

But how can a person move about in transmigration when he knows definitely and feels actually that he is that pure consciousness which is the (absolute) 'know-er' and 'do-er' at the plane that transcends all phenomena, is infinite, consists of the unsetting and unrising light (of consciousness), the will of which is always fruitful, which is free from the concepts of time and space, which is eternal, changeless, all powerful and perfect in all respects, which alone brings forth the rise and fall of so many multitudes of divine powers and which is Śiva, the perfect master of all divine functions of creation etc.? From where and to which place can an infinite entity move?

When an adept aspirant develops a thorough realization of the real nature of his self, he feels that he is the absolute truth which is free even from the conditions of time, space and causation, and becomes sure about the fact that he is none other than the Almighty God Himself, Who is the only absolute truth. He does not only take such truth as a mere theory, but actually feels himself to be God. A deep impression of such an experience liquidates the effects of all the previous impressions of finitude, impurity, involvement in deeds and so on. It annihilates thus the very mental dispositions that drive finite beings towards rebirth. Such an aspirant becomes liberated even while living in a mortal form.

इति युक्तिभिरपि सिद्धं यत् कर्म ज्ञानिनो न सफलं तत् ।
न ममेदमपि तु तस्येति दार्ढ्यतो न हि फलं लोके ॥ ६७ ॥

67. Iti yuktibhirapi siddhaṃ yat karma
jñānino na saphalaṃ tat
Na mamedamapi tu tasyeti
dārḍhyato na hi phalaṃ loke.

It can be proved through logical arguments as well that the deeds committed by a *jñānin* can not bear him any fruits. A religious rite, done in this world through a firm attitude of not being one's own, but belonging to some one else, does not bear any result to its do-er.

It is a principle of *dharmaśāstra* that a priest, performing a religious rite for the sake of his *yajamāna*, is not himself entitled

to get the result of such rite. It is the person for whom it is performed who gets its fruit. Similarly a *jñānin*, having a firm belief in the fact that all deeds, being committed through his body, senses, organs etc. are in fact being done by God Himself with the help of His own divine powers, does not become involved in the result of such deeds.

इत्थं सकलविकल्पान् प्रतिबुद्धो भावनासमीरणतः ।
आत्मज्योतिषि दीप्ते जुह्वज्ज्योतिर्मयो भवति ॥ ६८ ॥

68. Ittham sakala-vikalpān pratibuddho
bhāvanā-samīraṇataḥ
Ātma-jyotiṣi dīpte juhvaj-
jyotir-mayo bhavati.

An aspirant, enlightened by such realization, and offering all his conceptual functions and ideas to the sacrificial fire of pure consciousness of the self, kindled highly by the winds of the self-contemplative yoga, becomes one with such fire.

Bhāvanā is another name of the method of *Śāktopāya*. It is a practice in constant contemplation on the pure and divine nature of the self. A practitioner of such yoga has to think constantly like this, "I am infinitely potent and absolutely pure consciousness. All this is my own divine play. It is being manifested by me through my divine powers. I am all this and so on." Any of such conceptions is to be repeated again and again under a regular time-table, till it becomes so deeply impressed on one's person that he feels it to be his essentially real nature. Regular practice in such yoga results in the realization of the absolute unity between one's pure I-consciousness and the whole phenomenon. Then the practitioner feals himself to be none other than the divinely potent, infinite, eternal, perfect, independent, playful and pure consciousness aware of its such nature.

अश्नन् यद्वा तद्वा संवीतो येन केनचिच्छान्तः ।
यत्र क्वचन निवासी विमुच्यते सर्वभूतात्मा ॥ ६९ ॥

69. Aśnan yadvā tadvā samvīto
yena-kenacicchāntaḥ
Yatra-kvacana nivāsī
vimucyate sarvabhūtātmā.

Clad in what so ever clothing, eating what so ever eatables, and residing at what so ever places, the tranquil *jñānin*, feeling him-

self to be the inner soul of each and every being and thing, becomes automatically liberated.

The person, who realizes his real divine nature, does not afterwards remain bound by any laws of religious discipline in food, shelter, clothing etc. He sees his own self in every being and everything and feels himself to be liberated from all bondages and restrictions. He may, very often, still observe some previously practised discipline either on account of his habit or for the sake of setting an example for the common man, but he is not at all bound to do so.

हयमेधशतसहस्राण्यपि कुरुते ब्रह्मघातलक्षाणि ।
परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः ॥ ७० ॥

70. Haya-medha-śata-sahasrāṇyapi
kurute brahma-ghātā-lakṣaṇi
Paramārthavinna puṇyairna ca
pāpaiḥ spṛśyate vimalaḥ.

A yogin freed from all impurity and possessing the correct knowledge of the Truth can never be touched either by piety or by sin, even if he performs hundred-thousands of horse-sacrifices or commits as many murders of brahmins.

Both piety and sin drive a being towards rebirth for the sake of their fructification, but these become ineffective in the case of a yogin who possesses the correct knowledge of the exact reality. He becomes thus liberated from the results of all piety and sin and consequently does not undergo any more rebirth.

मद-हर्ष-कोप-मन्मथ-विषाद-भय-लोभ-मोह-परिवर्जी ।
निःस्तोत्रवषट्कारो जड इव विचरेदवादमतिः ॥ ७१ ॥

71. Mada-harṣa-kopa-manmatha-viṣāda-
bhaya-lobha-moha-parivarjī
Niḥ-stotra-vaṣaṭkāro
jaḍa iva vicaredavāda-matiḥ.

Avoiding intoxication, joyfulness, anger, sexual passion, grief, dread, greed, delusion etc.; not performing any recitation of hymns, not making any offerings to sacrificial fire, and not having any interest in debates and discussions, he may move about posing as an idiot.

A yogin attains freedom from the effects of all passions. Performance of any religious activities is not compulsory for him.

He may or may not perform them. It does not make any difference for him.

मद-हर्षप्रभृतिरयं वर्गः प्रभवति विभेदसम्मोहात् ।
अद्वैतात्मविबोधस्तेन कथं स्पृश्यतां नाम ॥ ७२ ॥

72. Mada-harṣa-prabhṛtirayaṃ
vargaḥ prabhavati vibheda-sammohāt
Advaitātma-vibodhas
tena kathaṃ spṛśyatāṃ nāma.

The group of emotions like intoxication, joy etc. rises out of delusion caused by the viewpoint of diversity. How can it touch a person having the revelation of the monistic self?

A yogin, who sees only his self in each and every phenomenon. does not come under the effects of emotions like pleasure, pain etc. Even if such emotions appear in him, these can not touch his inner self shining beyond all diverstiy of mental and physical existence.

स्तुत्यं वा होतव्यं नास्ति व्यतिरिक्तमस्य किञ्चन च ।
स्तोत्रादिना स तुष्येन्मुक्तस्तन्निर्नमस्कृतिवषट्कः ॥ ७३ ॥

73. Stutyam vā hotavyaṃ
nāsti vyatiriktamasya kiñcana ca
Stotrādinā sa tuṣyen-
muktas tannirnamaskṛti-vaṣaṭkaḥ.

Having none other prayable or worshipable besides him whom he could please by praying etc., the liberated one has neither to pay any salutation nor to offer any oblations to any one.

It is not obligatory for a liberated person to pray or to offer oblations to any deity because he does not see anywhere any one other than his own self. But such performances are not totally prohibited for him. He is free to perform them as his spiritual play. He may perform them just to establish an ideal for the common man and very often a yogin does it to set a good example for others.

षट्त्रिंशत्तत्त्वभृतं विग्रहरचनागवाक्षपरिपूर्णम् ।
निजमन्यदथ शरीरं घटादि वा तस्य देवगृहम् ॥ ७४ ॥

74. Ṣaṭtriṃśat-tattva-bhṛtaṃ
vigraha-racanā-gavākṣa-paripūrṇam
Nijamanyadatha śarīraṃ
ghaṭādi vā tasya deva-gṛham.

Either his own body or that of any one else, being consisted of thirty-six *tattvas*, and being fully equipped with organic outlets as its windows, or even an object like a pitcher, is his temple where to worship.

Such a yogin sees his infinite, all pervasive and pure I-consciousness as the only worshipable deity and finds it in all bodies and all outward objects, all of which can serve him as the temples where to worship such deity.

तत्र च परमात्म-महा-भैरव-शिव-देवतां स्वशक्तियुताम् ।
आत्मामर्शन-विमल-द्रव्यैः परिपूजयन्नास्ते ॥ ७५ ॥

75. Tatra ca paramātma-mahā-
bhairava-śiva-devatāṃ sva-śakti-yutām
Ātmāmarśana-vimala-dravyaiḥ
paripūjayannāste.

There in he goes on worshipping whole heartedly the great God, Lord Śiva, known as the supreme Bhairava, along with his divine power *Śakti* with the pure offerings of self-contemplation.

The deity to be worshipped by an advanced Śivayogin in such temples is his all pervading pure I-consciousness, seen as the Absolute God, endowed with divine power called *Śakti*. The oblations to be offered consist only of the contemplation of the unity of the self with respect to all phenomena shining in its pure and divine nature. That is the worship by means of *jñānayoga* known in Śaivism as *Śāktopāya*. It is a symbolic worship in which the individuality is merged in the universal self and that is taken as the offering of oblations. Several other methods of such worship that will follow are also symbolic in character.

बहिरन्तरपरिकल्पन-भेदमहाबीजनिचयमर्पयतः ।
तस्यातिदीप्तसंविज्ज्वलने यत्नाद्विना भवति होमः ॥ ७६ ॥

76. Bahirantara-parikalpana-
bheda-mahā-bīja-nicayamarpayataḥ
Tasyāti-dīpta-saṃvijjvalane
yatnād vinā bhavati homaḥ.

His automatic *homa* goes on by means of the offerings of the huge grain heaps of diversity, appearing as the conceptions of interior and exterior objects, into the highly blazing fire of pure consciousness.

The self luminous pure I-consciousness is the sacrificial fire for

a Śivayogin practising *Śāktopāya.* All the mental conceptions of diverse character are the heaps of grain to be offered into it as oblations. Such a *homa* of a Śivayogin proceeds on without any effort on his part as all his objective ideas become dissolved automatically into the monistic conception of the pure and infinite I-consciousness, which alone shines afterwards through its own psychic lustre.

ध्यानमनस्तमितं पुनरेष हि भगवान् विचित्ररूपाणि ।
सृजति तदेव ध्यानं सङ्कल्पालिखितसत्यरूपत्वम् ॥ ७७ ॥

77. Dhyānamanastamitaṃ punar-
eṣa hi bhagavān vicitra-rūpāṇi
Sṛjati tadeva dhyānaṃ
saṅkalpālikhita-satya-rūpatvam.

Such a master of divine authority goes on creating objects of multifarious character (inside his understanding sense) and that becomes his constant meditation, forming conceptions of his (pure and divine) real nature.

The word *dhyāna* is meant here to denote a special type of self-contemplative meditation called *Śāktopāya.* Such a yogin does not meditate upon anything like the form of a deity or some nerve centre in the physical body, as do the *dhyānayogins* of the school of Patañjali. Successive rise of a chain of objective ideas in his mind is visualized by him as his own independent creation, suggesting his divinely potent and pure nature of Godhead. The flow of such conceptions, resulting in the realization of the divine nature of the self, is the meditation practised by a Śivayogin in the process of *Śāktopāya.*

भुवनावलीं समस्तां तत्त्वक्रमकल्पनामथाक्षगणम् ।
अन्तर्बोधे परिवर्तयति यत् सोऽस्य जप उदितः ॥ ७८ ॥

78. Bhuvanāvalīṃ samastāṃ
tattva-krama-kalpanām-athākṣa-gaṇam
Antar bodhe parivartayati
yat so'sya japa uditaḥ.

He turns round, within the thread of his inner consciousness, either the whole series of *bhuvanas* or the arrangement of the order of *tattvas* or the group of the instrumental elements and that is said to be his *japa.*

Japa is ordinarily a constant repetition of a religious formula

along with turning round of a series of beeds. A Śivayogin catches hold of the series of one hundred and eighteen *bhuvanas* etc. through his imagination and visualizes them, item by item, as being contained inside his I-consciousness through a relation of unity or identity. Such repetiton of the conception of his unity with certain regular series in the phenomenal existence serves him as repetition of a *Mantra*.

सर्वं समया दृष्ट्या यत् पश्यति यच्च संविदं मनुते ।
विश्वश्मशाननिरतां विग्रहखट्वाङ्गकल्पनाकलिताम् ॥ ७९ ॥
विश्वरसासवपूर्णं निजकरगं वेद्यखण्डककपालम् ।
रसयति च यत्तदेतद् व्रतमस्य सुदुर्लभं च सुलभं च ॥ ८० ॥

79. Sarvaṃ samayā dṛṣṭyā
yat paśyati yacca saṃvidaṃ manute
Viśva-śmaśāna-niratām
vigraha-khaṭvāṅga-kalpanā- kalitām.

80. Viśva-rasāsava-pūrṇaṃ
nija-karagaṃ vedya-khaṇḍaka-kapālam
Rasayati ca yattadetad
vratamasya sudurlabhaṃ ca sulabhaṃ ca.

He sees everything through a viewpoint of equality and takes his I-consciousness as residing in the whole universe as (the necessary) cremation ground (to live in). Having his own physical body as the necessary human skeleton, holding the broken jar of objective existence filled with the wine of universal tastefulness in his hand and tasting it, he observes his wonderful (*Pāśupata*) vow which is very easy but, at the same time, very rare.

The vow of a *Pāśupata* monk involves elements like living in a cremation ground, wearing of human bones as ornaments, using the scullbone as a bowl to drink wine and so on. All such elements of the vow of a Śivayogin are only symbolic in character as depicted above. The firm viewpoint of equality is his *vrata*. The whole objective existence, filled with everything mortal, is the cremation ground for him. There he lives in the form of pure and universal I-consciousness. Seeing everything as self, he drinks the wine of self-bliss filled in the whole phenomenon. Such a vow is spontaneous but can be observed by very few. It is thus easy but rare.

इति जन्मनाशहीनं परमार्थमहेश्वराख्यमुपलभ्य ।
उपलब्धृताप्रकाशात् कृतकृत्यस्तिष्ठति यथेष्टम् ॥ ८१ ॥

81. Iti janma-nāśa-hīnaṃ paramārtha-
mahesvarākhyamupalabhya
Upalabdhṛtā-prakāśāt
kṛta-kṛtyas-tiṣṭhati yatheṣṭam.

Having realized thus the beginningless and endless real Lord of the whole existence, the yogin rests as he likes in perfect satisfaction brought about by the awareness of his being such realizer.

Realization of the Truth is not itself as full of taste as the awareness of one's having attained such realization. No other aim of life remains to be accomplished after the rise of satisfaction attained through such awareness.

व्यापिनमभिहितमित्थं सर्वात्मानं विधूतनानात्वम् ।
निरुपमपरमानन्दं यो वेत्ति स तन्मयो भवति ॥ ८२ ॥

82. Vyāpinamabhihitamitthaṃ
sarvātmānaṃ vidhūtanānātvam
Nirūpama-paramānandaṃ
yo vetti sa tanmayo bhavati.

The all pervading truth, as depicted above, is the self of all, has shed off all diversity and is the uncomparable infinite bliss. The person who realizes it like that becomes one with it.

तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन् देहम् ।
ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः ॥ ८३ ॥

83. Tīrthe śvapaca-gṛhe vā
naṣṭa-smṛtirapi parityajan deham
Jñāna-sama-kāla-muktaḥ
kaivalyaṃ yāti hata-śokaḥ.

The yogin, having become liberated at the very time of his self-realization, may (afterwards) shed his body off at any sacred place like a *tīrtha* or at any dirty place like the house of a pariah. In both the cases he is freed from all misery and attains perfect liberation even if he loses his alertness at the time.

Being completely alert and conscious about the reality at the time of death is not so essential for a person who has fully realized his real nature of absolute purity, unity, divinity etc. Shedding off of his body at a sacred place like Kāśī or at a polluted place like the house of a pariah does not mean any merit or demerit to him.

पुण्याय तीर्थसेवा निरयाय श्वपचसदननिधनगतिः ।
पुण्यापुण्यकलङ्कस्पर्शाभावे तु किं तेन ॥ ८४ ॥

84. Puṇyāya tīrtha-sevā-nirayāya
śvapaca-sadana-nidhana-gatiḥ
Puṇyāpuṇya-kalaṅka-
sparśābhāve tu kiṃ tena.

Homage to a sacred place results in piety and death in the house of a pariah leads to hell. But of what avail shall these be when the stains of both piety and sin do not touch a person?

तुषकम्बुकसुप्रथक्कृत-तण्डुलकण-तुषदलान्तरक्षेपः ।
तण्डुलकणस्य कुरुते न पुनस्तद्रूपतादात्म्यम् ॥ ८५ ॥

85. Tuṣa-kambuka-supṛthak-kṛta-
taṇḍula-kaṇa-tuṣa-dalāntara-kṣepaḥ
Taṇḍula-kaṇasya kurute
na punas tadrūpa-tādātmyam.

If a grain of rice, separated well from its inner covering and outer husks, is covered again with some other pieces of chaff, it does not again become the same thing.

That is to say that it does not become again a paddy seed capable to sprout if sown well in soil.

तद्वत् कञ्चुक-पटली-पृथक्कृता संविदत्र संस्कारात् ।
तिष्ठन्त्यपि मुक्तात्मा तत्स्पर्शविवर्जिता भवति ॥ ८६ ॥

86. Tadvat kañcuka-paṭalī-
pṛthak-kṛtā samvidatra saṃskārāt
Tiṣṭhantyapi muktātmā
tat-sparśa-vivarjitā bhavati.

Similarly, an I-consciousness, separated from the coverings of *kañcukas,* is liberated from bondage and is not affected (lit. touched) by them, even though it continues to stay in this world on account of past momentum.

A *jīvanmukta* continues to live in the world of mortals on account of the momentum created by his past impressions; but he is not at all involved in any limiting elements like *kañcukas.* He lives like that till the *prārabdha karman* becomes exhausted.

कुशलतमशिल्पिकल्पित-विमलीभावः समुद्गकोपाधेः ।
मलिनोऽपि मणिरुपाधेर्विच्छेदे स्वच्छपरमार्थः ॥ ८७ ॥

87. Kuśalatama-śilpi-kalpita-
vimalī-bhāvaḥ samudgakopādheḥ
Malino'pi maṇirupādher-
vicchede svaccha-paramārthaḥ.

Though a jewel polished by the ablest artist, does not show out its clean brilliance when put inside a casing, it does shine with such brilliance on being freed from such covering.

एवं सद्गुरुशासन-विमलस्थिति वेदनं तनूपाधेः ।
मुक्तमप्युपाध्यन्तर-शून्यमिवाभाति शिवरूपम् ॥ ८८ ॥

88. Evam sadguru-śāsana-
vimalasthiti vedanaṃ tanūpādheḥ
Muktamapyupādhyantara-
śūnyamivābhāti Śiva-rūpam.

Similarly, an I-consciousness, having been purified (from with in) by the precepts of a right preceptor, shines as Śiva and does not take up another body as an *upādhi* after it is freed from the existing one.

A person who realizes thoroughly his pure and divine nature through the precepts of a right perceptor, does not get involved in any more rebirth and shines as infinitely potent, pure and divine consciousness freed from all external attributes like physical form, mind, functions of animation and the void of dreamless sleep. That is the state of his final and perfect liberation termed as *Videha-mukti*.

शास्त्रादिप्रामाण्यादविचलितश्रद्धयापि तन्मयताम् ।
प्राप्तः स एव पूर्वं स्वर्गं नरकं मनुष्यत्वम् ॥ ८९ ॥

89. Śāstrādi-prāmāṇyād
avicalita-śraddhayāpi tanmayatām
Prāptaḥ sa eva pūrvaṃ
svargaṃ narakaṃ manuṣyatvam.

It was in fact he who had previously taken lives in heaven, hell or human world as a result of his such respective identification built under the impressions of firm faith in scripture etc.

The impressions built by a person on the basis of his belief identify his inner soul with the consequent forms of life and drive him to different types of existence for the fulfilment of his flair for the respective taste of objective experiences possible in particular abodes like heaven, hell or mortal world etc.

अन्त्यः क्षणस्तु तस्मिन् पुण्यां पापां च वा स्थितिं पुष्यन् ।
मूढानां सहकारीभावं गच्छति गतौ तु न स हेतुः ॥ ९० ॥

90. Antyaḥ kṣaṇastu tasmin
puṇyāṃ pāpāṃ ca vā sthitiṃ puṣyan
Mūḍhānāṃ sahakārībhāvaṃ
gacchati gatau tu na sa hetuḥ.

The last moment in a life, giving rise either to a pietyful or to a sinful situation, becomes the immediate cause of some particular type of rebirth of deluded persons, but it can not cause any transmigration of a *jñānin*.

A particular disposition of mind, created by the psychic situation of a person at the last moment of his life, carries him to rebirth in some particular species where he can satisfy his particular flair for the taste of objective experiences. A person who realizes his nature of purity, divinity, perfectness etc. does not become a victim to any such mental disposition. He is not therefore driven to rebirth in any abode or any species.

येऽपि तदात्मत्वेन विदुः पशुपक्षिसरीसृपादयः स्वगतिम् ।
तेऽपि पुरातनसम्बोधसंस्कृतास्तां गतिं यान्ति ॥ ९१ ॥

91. Ye'pi tadātmatvena viduḥ
paśu-pakṣi-sarīsṛpādayaḥ svagatim
Te'pi purātana-sambodha-saṃskṛtas-
tāṃ gatiṃ yānti.

Even such lower animals as beasts, birds, snakes etc. who, having deep impression of their previous right knowledge, do visualize their future spiritual evolution and go on moving towards that.

Some times even some spiritually elevated beings are born as lower animals on account of some curse etc. They do not often forget their previous position and, visualizing it at the time of death, they build a suitable career and do finally attain spiritual evolution.

स्वर्गमयो निरयमयस्तदयं देहान्तरालगः पुरुषः ।
तद्भङ्गे स्वौचित्याद् देहान्तरयोगमभ्येति ॥ ९२ ॥

92. Svarga-mayo niraya-mayas-
tadayaṃ dehāntarāla-gaḥ puruṣaḥ
Tad-bhaṅge svaucityād
dehāntara-yogamabhyeti.

A soul residing in this mortal form may have affiliation either with heaven or with hell. He takes up the next body accordingly when the present one comes to an end.

Deep impressions of piety and sin, committed by a person, and also his consequent mental dispositions, drive him after his death to such an abode and to such species where he can get the results of his deeds.

एवं ज्ञानावसरे स्वात्मा सकृदस्य यादृगवभातः ।
तादृश एव तदासौ न देहपातेऽन्यथा भवति ॥ ९३ ॥

93. Evaṃ jñānâvasare svātmā
sakṛd-asya yādṛgavabhātaḥ
Tādṛśa eva tadāsau
na dehapāte'nyathā bhavati.

In the same way, the self as it shines, once for ever, at the time of actual self-realization, remains like that for ever and does not become otherwise even at the time of the end of the mortal form.

The deep impression of the right self-realization carries a being to the position of pure, potent, eternal, infinite, playful, perfect and blissful I-consciousness and even the death of his mortal form can not shake him from such position. Such is the effect of a deep impression.

करणगणसम्प्रमोषः स्मृतिनाशः श्वासकलिलताच्छेदः ।
मर्मसु रुजाविशेषाः शरीरसंस्कारजो भोगः ॥ ९४ ॥

94. Karaṇa-gaṇa-sampramoṣaḥ
smṛti-nāśaḥ śvāsa-kalilatācchedaḥ
Marmasu rujā-viśeṣāḥ
śarīra-saṃskārajo bhogaḥ.

Incapacity of senses and organs, loss of memory, laboured breathing, looseness in vital joints and particular types of pain there in, all these are *bhoga*, the fructification of one's deeds, based on his impressions of the physical form.

A person has an egoistic feeling of I-ness with regard to his physical body. He takes all the troubles of his body as his own. All such troubles are due to such egoistic feeling with regard to one's body. Even a *jñānin* cannot ordinarily escape them.

स कथं विग्रहयोगे सति न भवेत् तेन मोहयोगेऽपि ।
मरणावसरे ज्ञानी न च्यवते स्वात्मपरमार्थात् ॥ ९५ ॥

95. Sa katham̤ vigraha-yoge sati
na bhavet tena moha-yoge'pi
Maraṇāvasare jñānī
na cyavate svātma-paramārthāt.

How can such *bhoga* (fructification of deeds) be avoided by a person having self-realization while he is yet living in a physical form and is still, on such account, retaining the impression of his previous delusion? But (even then) he does not swerve from the real nature of the self at the time of death.

Even a *jñānin* has all the mundane experiences of pleasure, pain etc. while he is yet living in a physical body. But that does not at all mean his swerving from the reality. Such things deserve to be taken as outward behaviour based on his life long egoistic feelings of I-ness and my-ness with respect to his body, organs, senses and mind. From within he is pure and has a firm belief in his purity and divinity. Such belief is not at all slackened by such mundane experiences or even by the experience of death. A *jñānin* remains firm in his real nature at the time of death and that results in his absolute and perfect liberation after death.

परमार्थमार्गमेनं झटिति यदा गुरुमुखात् समभ्येति ।
अतितीव्रशक्तिपातात् तदैव निर्विघ्नमेव शिवः ॥ ९६ ॥

96. Paramārtha-mārgamenaṃ jhaṭiti
yadā gurumukhāt samabhyeti
Ati-tīvra-śakti-pātāt
tadaiva nirvighnameva Śivaḥ.

When, as the result of a speedy and highly forceful (*tīvra*) grace of the Lord, an aspirant gets quickly an initiation in such path leading to the Absolute Reality, he becomes quickly one with Śiva without any hindrance.

Liberation of a being is the final part of the divine play of God. He bestows playfully His grace on us. Playfulness results in a complex variety in the divine act of the bestowal of His grace. The person, on whom He bestows *tīvra anugraha*, a speedy and highly forceful grace, gets quick initiation in *Śāmbhava-yoga*, the direct and quick means of self-realization, from a right preceptor. Regular practice in such yoga yields a quick realization of the real nature of the self. That results in liberation in this very life and perfect unity with Śiva after death. This is the depiction of the results of the highest means of liberation.

सर्वोत्तीर्णं रूपं सोपानपदक्रमेण संश्रयतः ।
परतत्त्वरूढिलाभे पर्यन्ते शिवमयीभावः ॥ ९७ ॥

97. Sarvottīrṇam rūpam
sopāna-pada-krameṇa saṃśrayataḥ
Para-tattva-rūḍhi-lābhe
paryante Śiva-mayī-bhāvaḥ.

An aspirant, heading towards the transcendental position through the successive steps of a ladder, attains unity with Śiva when finally the impression of his being the transcendental Truth becomes firmly deep.

The middle path of the Śaivite *sādhanā* leads to the transcendental position by stages and steps. That is the case of a *madhya* type of the grace of God. The aspirant goes on ascending from step to step through the ladder of divine abodes of super-gods and becomes finally one with the Absolute.

तस्य तु परमार्थमयीं धारामगतस्य मध्यविश्रान्तेः ।
तत्पदलाभोत्सुकचेतसोऽपि मरणं कदाचित् स्यात् ॥ ९८ ॥

98. Tasya tu paramārtha-mayīṃ
dhārām-agatasya-madhya-viśrānteḥ
Tat-pada-lābhotsuka-cetaso'pi
maraṇaṃ kadācit syāt.

Sometimes such a yogin, though desirous to attain the highest position, may rest at some intermediary step and die before reaching the highest one in the series.

This is the case of a person on whom God bestows another type of *madhya-śaktipāta*, a middle type grace with mild force. Such a yogin proceeds slowly and step by step and may die before becoming certain to attain after death, some such pure and higher abode of highly divine and pure beings that could serve him as a definite step towards the final step in still higher spiritual evolution.

योगभ्रष्टः शास्त्रे कथितोऽसौ चित्रभोगभुवनपतिः ।
विश्रान्तिस्थानवशाद् भूत्वा जन्मान्तरे शिवीभवति ॥ ९९ ॥

99. Yoga-bhraṣṭaḥ śāstre
kathito'sau citra-bhoga-bhuvana-patiḥ
Viśrānti-sthāna-vasād
bhūtvā janmāntare Śivī-bhavati.

Known in *śāstra* as a *yoga bhraṣṭa*, an aspirant fallen from the path of yoga, he becomes the master of some (divine) abode (*bhuvana*), rich in wonderful enjoyments. That becomes the place of relaxation for him. He attains Śivahood in the next life.

The next life of such a yogin takes place generally in some higher abode of superior gods. He enjoys for some time the pleasures available in such heavenly abode, proceeds thereafter, once again, on the path of yoga and attains both *jīvan-mukti* and *videha-mukti*, one after another. That is the case of an aspirant who has still some longing for enjoyments known as *bhoga-vāsanā*.

परमार्थमार्गमेनं ह्यभ्यस्याप्राप्य योगमपि नाम ।
सुरलोकभोगभागी मुदितमना मोदते सुचिरम् ॥ १०० ॥

100. Paramārtha-mārgamenaṃ
hyabhyasyāprāpya yogamapi nāma
Sura-loka-bhoga-bhāgī
mudita-manā modate suciram.

The case of an aspirant whose longing for enjoyment is stronger than his desire for liberation is depicted through this couplet.

A practitioner, not reaching the climax of yoga-practice, having even tread regularly the path of the eternal Truth, obtains superior pleasures in some divine abode of gods and enjoys them with a joyful mind for long long ages.

One year in this mortal world is equal to one day (24 hours) in the heaven of gods. The days in still higher abodes of divine beings are hundreds of times longer in duration than the years in the heaven of Indra. A Śivayogin, desirous of enjoyments, tastes them for aeons of our mortal world, but finally he takes up the path of real and perfect liberation. Even *bhoga* attainable through the path of Śaivayoga, leads finally to *mokṣa*. That is the greatness of the grace of Lord Śiva.

विषयेषु सार्वभौमः सर्वजनैः पूज्यते यथा राजा ।।
भुवनेषु सर्वदेवैर्योगभ्रष्टस्तथा पूज्यः ।। १०१ ।।

101. Viṣayeṣu sārva-bhaumaḥ
sarva-janaiḥ pūjyate yathā rājā
Bhuvaneṣu sarva-devair-
yoga-bhraṣṭas tathā pūjyaḥ

Just as a great monarch is respected by all people in the terri-

tories under him, so is the *yogabhraṣṭa* worshipped by all divine beings in the abodes of gods.

महता कालेन पुनर्मानुष्यं प्राप्य योगमभ्यस्य ।
प्राप्नोति दिव्यममृतं यस्मादावर्तते न पुनः ॥ १०२ ॥

102. Mahatā kālena punar mānuṣyaṃ
prāpya yogamabhyasya
Prāpnoti divyamamṛtaṃ
yasmādāvartate na punaḥ.

After a long time he is born again as a human being, practises yoga and attains such a divine immortality from which he never returns to this mortal existence.

Such a position of non-return to the mortal world is either the perfect unity with the Absolute God or such a divine position wherefrom the aspirant goes on moving step by step towards such absolute unity. Sometimes such yogins are selected to take up certain authority in the hierarchy of the divine administration and they enjoy divine administrative powers of very high standard for several aeons of our mortal world. Finally they shed off their individuality and become one with the Absolute.

तस्मात् सन्मार्गेऽस्मिन् निरतो यः कश्चिदेति स शिवत्वम् ॥
इति मत्वा परमार्थे यथा तथापि प्रयतनीयम् ॥ १०३ ॥

103. Tasmāt sanmārge'smin nirato
yaḥ kaścideti sa Śivatvam
Iti matvā paramārthe
yathā tathāpi prayatanīyam.

Therefore who so ever moves with interest on this right path of the Truth, attains Śivahood. Keeping this thing in view, one should, how so ever, try to take up such path of *paramār tha*, the real truth.

इदमभिनवगुप्तोदितसंक्षेपं ध्यायतः परं ब्रह्म ।
अचिरादेव शिवत्वं निजहृदयावेशमभ्येति ॥ १०४ ॥

104. Idamabhinavaguptodita-saṅkṣepaṃ
dhyāyataḥ paraṃ brahma
Acirādeva Śivatvaṃ
nija-hṛdayāveśam-abhyeti.

An aspirant who meditates on the great *Brahman*, as discussed

above quite briefly by Abhinavagupta, attains quickly a *samāveśa* of Śivahood in his heart.

Samāveśa is a psychic situation in which the finitude of a practitioner becomes merged in the infinite self and he feels himself actually to be none other than *Paramaśiva*, the Absolute God.

आर्याशतेन तदिदं संक्षिप्तं शास्त्रसारमतिगूढम् ।
अभिनवगुप्तेन मया शिवचरणस्मरणदीप्तेन ॥ १०५ ॥

105. Āryā-śatena tadidaṃ saṅkṣiptaṃ
śāstra-sāram-ati-gūḍham
Abhinavaguptena mayā
Śiva-caraṇa-smaraṇa-dīptena.

I, Abhinavagupta, having become illumined from within through meditation on the feet of Lord Śiva, drew this gist of the highly mysterious essence of *śāstra* in about a hundred couplets in *āryā* metre.

इति महामाहेश्वराचार्याभिनवगुप्तविरचितः
परमार्थसारः ।

Iti-mahā-māheśvarācārya-Abhinavagupta-viracitaḥ
Paramārthasāraḥ

Thus comes to conclusion the *Paramārthasāra* of the great *Māheśvara* teacher Abhinavagupta.

GLOSSARY OF SANSKRIT WORDS

Ahaṅkāra—Ego. Conception and feeling of I-ness with respect to insentient elements like physical body, understanding sense, system of animation etc. False and fake I-ness.

Ajñāna (general)—Ignorance. False knowledge. Incorrect knowledge. Imperfect knowledge.

Ajñāna (i) *(particular)*—Notion of I-ness with respect to insentient entities like body etc.

Ajñāna (ii) *(particular)*—Taking every thing except body etc. as non-self.

Akala (being)—A being who sees and feels only the monistic, pure, limitless, perfect, independent, blissful and divinely potent I-consciousness, containing all phenomena, as his self. A being who dwells at the monistic plane of Śiva-Śakti-tattvas.

Anantanātha—Īśvara, the relative God, descended to the lower plane of pure vidyā (known as Mahā-māyā). He conducts the activities of Godhead at the level of Māyā and creates kañcuka tattvas, puruṣa and prakṛti for the sake of bonded souls having a flair for objective sensual enjoyments.

Aṇḍa—A sphere containing in it several phenomenal elements or tattvas and serving as an exterior covering to hide the real nature of the pure, infinite and divinely potent consciousness known as Parama-śiva.

Aṇḍa-catuṣṭaya—Four exterior coverings of Parama-śiva, viz. (i) earth or gross covering, (ii) Prakṛti, the subtle covering, (iii) Māyā, the finer covering, and (iv) Śakti, the pure covering.

Aṇu—A finite being with limited capacities to know and to do. A being reduced to finitude by Māyā. A bonded soul residing in the plane of Māyā or Prakṛti or Pṛthvī, the three impure aṇḍas.

Anugraha (*kṛtya*)—That gracious activity of God which drives bonded souls towards the path of self-realization and consequent liberation.

Aśuddha-vidyā—The limited knowing capacity of a finite being. One of the five limiting factors known as kañcukas.

Ānanda-śakti—One of the five primary powers of God. The blissfulness of the infinite consciousness. That natural power of God which makes Him playful towards His divine activities. It shines predominantly in Śiva-tattva, and Śakti-tattva is the result of its outward manifestation.

Āṇava-mala (i)—That type of the impurity of finitude on account of which a being takes insentient and finite entities, capable to do just a little, as his self. It becomes manifest in Sakalas and Pralayakālas.

Āṇava-mala (ii)—That type of the impurity of finitude on account of which a being takes pure but inactive consciousness as his self and forgets his divine potency.

Āvaraṇa-traya—Three Coverings of the absolute and divine consciousness. (i) Āṇava-impurity, (ii) Māyā and other kañcukas and (iii) physical form.

Bhairava—The absolute and pure consciousness that creates out of itself, bears, sustains, rears, grasps and absorbs in it all phenomena. Almighty God. Śiva.

Bhāvanā—Contemplative meditation by means of constant repetition of the correct conceptional knowledge of the truth. Practice in correct and pure vikalpa knowledge. Jñānayoga-Śāktopāya. Bhāvanā is practised even in Āṇava upāya by means of contemplation on the exact reality about an objective element. Śāmbhavopāya alone is free from bhāvanā.

Bhuvana—An abode of beings. Kashmir Śaivism maintains that main bhuvanas are 118 in number.

Brahman—That infinite reality which evolves into all phenomena.

Cit-śakti—The power of consciousness. The first and the nearest one among the five primary powers of Parama-śiva. It shines predominantly in Parama-śiva, the Absolute, and is the source of the manifestation of Śiva-tattva in which Ānanda-śakti becomes predominantly evident.

Icchā-śakti—The power of will. One of the primary powers of the Almighty God. It is a sort of an urge that makes Him inclined to conduct the five divine activities of Godhead. It shines

predominantly in Śakti-tattvas and manifests itself in the cıeation of Sadāśiva-tattva.

Īśvara-Bhaṭṭāraka—Parama-śiva descended to Iśvara-tattva as an avatāra. He rules over that tattva and is worshipped there by Mantreśvara beings. One of the five Kāraṇas or super-gods.

Iśvara-tattva—That stage in the process of phenomenal evolution at which the pure and divine consciousness bears a clear and predominantly shining reflection of objectvity and appears as, "This is myself."

Jāgrat-avasthā—The waking state.

Jīva—A bonded being. Paśu. Anu. Puruṣa. Puruṣa-tattva.

Jīvan-mukti—The state of liberation while one is yet living in a mortal form. Such a liberated being conducts all necessary transactions of this mortal life but is not lead away by them. He sees the world and all the happenings around him as a dramatic show.

Jñāna—Perfect knowledge of the exact reality.

Jñāna-śakti—One of the primary powers of God. The power of knowing. That power of God through which He visualizes in Him the phenomenon that He wills to manifest externally. Such power shines predominantly in Sadāśiva-tattva and becomes the source of the evoluion of Īśvara-tattva.

Kalā-tattva—The limited capacity of a finite being to do something.

Kāla-tattva—The conception of successiveness of actions and events and consequent imposition of past-ness, presentness and futureness by a finite being on himself, his activities and the objects around him. Conception of time rooted deeply in a finite being. One of the interior finitudes of a finite being. One of the tattvas of limitation. A particular kañcuka-tattva.

Kañcuka-tattvas—Five limiting tattvas of a finite being; viz., kalā, impure-vidyā, rāga, niyati and kāla. All the five are extensions of Māyā which is the sixth kañcuka.

Karma-mala—Impurity of actions (good and bad). Egoistic feeling of a finite being that he is himself the subject of all actions being done by his body, senses and organs in accordance with the divine will of the Lord: and also such deep impression of such feeling which creates such a consequent disposition in him

that urges him to take birth after birth to reap the fruits of such actions.

Kriyā-śakti—The active power of God. One of His primary divine powers. That power of the Lord through which He manifests all phenomena as different from Him even when everything is He Himself. Kriyā-śakti shines predominantly in Īśvara-tattva and its extroversion results in the creation of Vidyā-tattva and the tattvas that follow.

Mahā-māyā—The lowest step in Suddha-vidyā. It is governed by Anantanātha. Beings residing in it see themselves as pure, infinite and divinely potent I-consciousness but even then take every thing else as different from them. They are known as Mantras or Vidyeśvaras.

Mala—Impurity that hides the pure and divine nature of the self.

Mala-trayam—Three impurities named Āṇava, Māyīya and Karma malas.

Mantra-beings—Beings residing in Mahā-māyā. Such pure and divinely potent beings who have the only impurity of Māyīya mala, the viewpoint of diversity.

Mantra-maheśvaras—Beings residing in Sadāśiva-tattva and having an awareness as "I am this".

Mantreśvaras—Beings residing in Īśvara-tattva and having an awareness as "This is my self".

Māyā-tattva—The first impure tattva created by Parama-śiva Himself. The tattva that serves as the substance for the creation of next seven impure and insentient tattvas, viz., five kañcukas, puruṣa and prakṛti.

Māyā-śakti—The divine power of the Lord through which He makes a show of diversity while continuing to stay on eternally as the only monistic reality. The power that makes the impossible possible.

Māyīya Aṇḍa—The sphere of Māyā containing in it the group of kañcukas as well as prakṛti and puruṣa. A fine covering of the Ātman.

Mūla-prakṛti—The root substance that serves as the material cause of all instrumental and objective elements. An absolute equilibrium of three guṇas. The undiversified objective element before puruṣa.

Nirvṛti-śakti—The same as Ānanda-śakti

Niyati-tattva—That law of nature on which stands the law of causation in the whole phenomenal existence. That tattva of limitation which binds a being by the law of causation in all doing, knowing and feeling interested. One of the five kañcuka-tattvas.

Pañca-kṛtya—Five divine activities of God viz., creation, preservation, absorption, obscuration and revelation.

Pañca-śakti—Five primary divine powers of God viz., cit, ānanda, icchā, jñāna and kriyā.

Para-brahman—The absolute reality having complete Godhead as its basic nature. That reality which is absolutely infinite, consists of pure consciousness alone and becomes evolved into all phenomena by virtue of its divine potency and natural tendency towards five divine activities.

Paramārtha—The actual reality. The eternal truth. The Absolute God.

Paramārtha-mārga—The path that leads to the position of Absolute Godhead.

Parama-śiva—That reality out of which thirty-six tattvas evolve and into which all of them get absorbed. The infinite, eternal perfect, all-containing, independent, divinely potent, blissful, playful and absolutely monistic pure consciousness aware of itself and its basic nature.

Para-tattva—Parama-śiva, the absolute reality.

Pārthiva aṇḍa—The sphere of solid and gross matter. The outermost covering of the pure and divinely potent consciousness consisting of pṛthivī-tattva. Nivṛtti kalā.

Paśu—A bonded being bound by the chains of (i) finitude, (ii) diversity and (iii) deeds (good and bad). A being entangled in the courses of the cycles of transmigration.

Piddhāna-kṛtya—God's activity of obscuration. A person under its effect loses faith in śāstra, guru, his teachings and sādhanā. That activity of God which pushes down beings into deeper and deeper regions of bondage.

Prājña—A being in the state of dreamless sleep (suṣupti).

Prakāśa—That psychic light of consciousness which makes it evident to itself and which brings to light the objects coming into its contact. The self evident consciousness.

Prākṛta-Aṇḍa—The sphere made of root-substance and its finer (non-solid) evolutes. It consists of tattvas from mūla-prakṛti to water.

Pratibimba-nyāya—The manner in which a reflection appears and exists.

Pratibimba-vāda—That philosophic theory which maintains that the phenomenal universe is merely a reflectional manifestation of the divine powers of God brought about by Him by virtue of His playful nature.

Pratyabhijñā—Recognition. Recollection of one's forgotten divine nature of Absolute Godhead.

Rāga-tattva—Limited interest of a being in some such particular object of its knowing or doing for which he has a high estimation. Attribution of high merit to something particular. It limits the scope of knowing and doing of a finite being.

Śākta-Aṇḍa—The sphere of Śakti containing the three tattvas from Sadāśiva to Śuddha-vidyā. The finer and pure-covering of the infinite consciousness.

Śakti—Power. The divine power of God; His Godhead.

Śakti-cakra—The wheel of twelve divine powers of the Ātman.

Śakti-daśā—The state of absolute unity containing the two tattvas named Śiva and Śakti.

Śakti-pañcaka—Five primary divine powers of God, viz., cit, ānanda, icchā, jñāna and kriyā.

Śakti-pāta—Bestowal of His grace by God.

Śakti-tattva—That stage of phenomenal evolution at which God is as yet only charged with a strong will to manifest His Godhead externally. The second tattva in phenomenal evolution.

Śāktopāya—Constant practice in the contemplation on one's own pure, infinite and divine nature, Practice in the correct conceptional knowledge with an idea about the exact truth.

Śuddha-tattvas—Pure elements. The elements from Śuddha-vidyā and Mahā-māyā to Śiva-tattva.

Śuddha-vidyā—The viewpoint of unity in diversity belonging to beings residing in the plane of Vidyā-daśā.

Sadāśiva-bhaṭṭāraka—The super-god ruling over Sadāśiva-tattva.

Sadāśiva-tattva—That stage in phenomenal evolution at which a faint reflection of objectivity appears inside the infinite subject

who has a consequent awareness of it in the form of "I am this."

Sakala-being – A bonded being infested with all the three types of mala (impurity) and revolving in the cycles of births and deaths. A bonded being, a paśu.

Samāveśa—A sudden charge of Godhead. A psychic state in which one's individuality becomes one with the infinite universal self. The state of the merger of one's jīvahood into Śivahood.

Saṃhāra—Absorption. Dissolution. That divine activity of God through which certain phenomena become absorbed into their causal elements.

Spanda—The spiritual throbbing of consciousness. Such a vibratory activity of consciousness which brings about the manifestation of its extroversion and introversion. That divine active nature of God which manifests externally His divine nature and results in the show of His five divine activities.

Sṛṣṭi—That divine activity of creation through which all phenomena, contained in God in the form of pure consciousness, become manifest in their phenomenal aspect.

Sthiti—That divine activity of preservation through which the whole phenomenon is sustained for long aeons and is run as a cosmos in acordance with niyati, the law of nature.

Suṣupti—The state of deep sleep.

Svapna—The states of dreaming, deep thinking, meditating and so on.

Svātantrya—That perfect self dependence of God by virtue of which He manages the whole show of His five divine activities without any external help of any element like the Māyā of Vedānta, Vāsanā of Buddhism, Prakṛti of Sāṃkhya and atoms of Nyāya-Vaiśeṣika.

Taijasa—A being in dreaming state.

Tanmātras—Five undifferentiated subtle objects of five senses, viz., śabda, sparśa, rūpa, rasa and gandha.

Tirodhāna—The divine activity of oblivion. The act of pidhāna or vilaya. Such divine activity of God through which He pushes down beings into darker and darker species and also in stronger chains of bondage.

Trika—The best system of yoga patronized by the authors of the Pratyabhijñā śāstra. The trinity of (i) Śiva, (ii) Śakti and nara (the bonded soul and his insentient phenomena).

Triśūla—The trident as the symbol of three divine powers of knowing, doing and willing.

Turyā—The fourth state of animation. The state of revelation of the self.

Turyātīta—The absolute transcendental state lying beyond Turyā.

Umāpatinātha—Śiva of the Epics and Purāṇas. An active counter part of Śrīkaṇṭhanātha.

Viśva—Beings in the waking state of animation.

Yoga—Union of a worshipper with the object of his worship.

Yoga-bhraṣṭa—An aspirant who dies before completing the process of yoga.

Index

Paramārthasāra of Abhinavagupta (in Sanskrit couplets) is the foremost work on Kashmir Śaivism, meant for beginners. It throws clear light on the most of the philosophical principles of the subject without involving in logical discussion.

The work clarifies the significance of the principles of Kashmir Śaivism which are as follows: (1) cosmogony (1-9); (2) metaphysics and ontology (10-13); (3) process of creation (14-22); (4) bondage and liberation (23-33); (5) exact reality about phenomenon (34-38); (6) correct knowledge (39-46); (7) self-realization (47-67); (8) A yogin after self-realization (68-88); (9) process of transformation (89-93); (10) character of a liberated yogin (94-96); and (11) liberation of steps (97-102). The last two concepts conclude the work. The translation and notes further clarify the principles discussed in the couplets.

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